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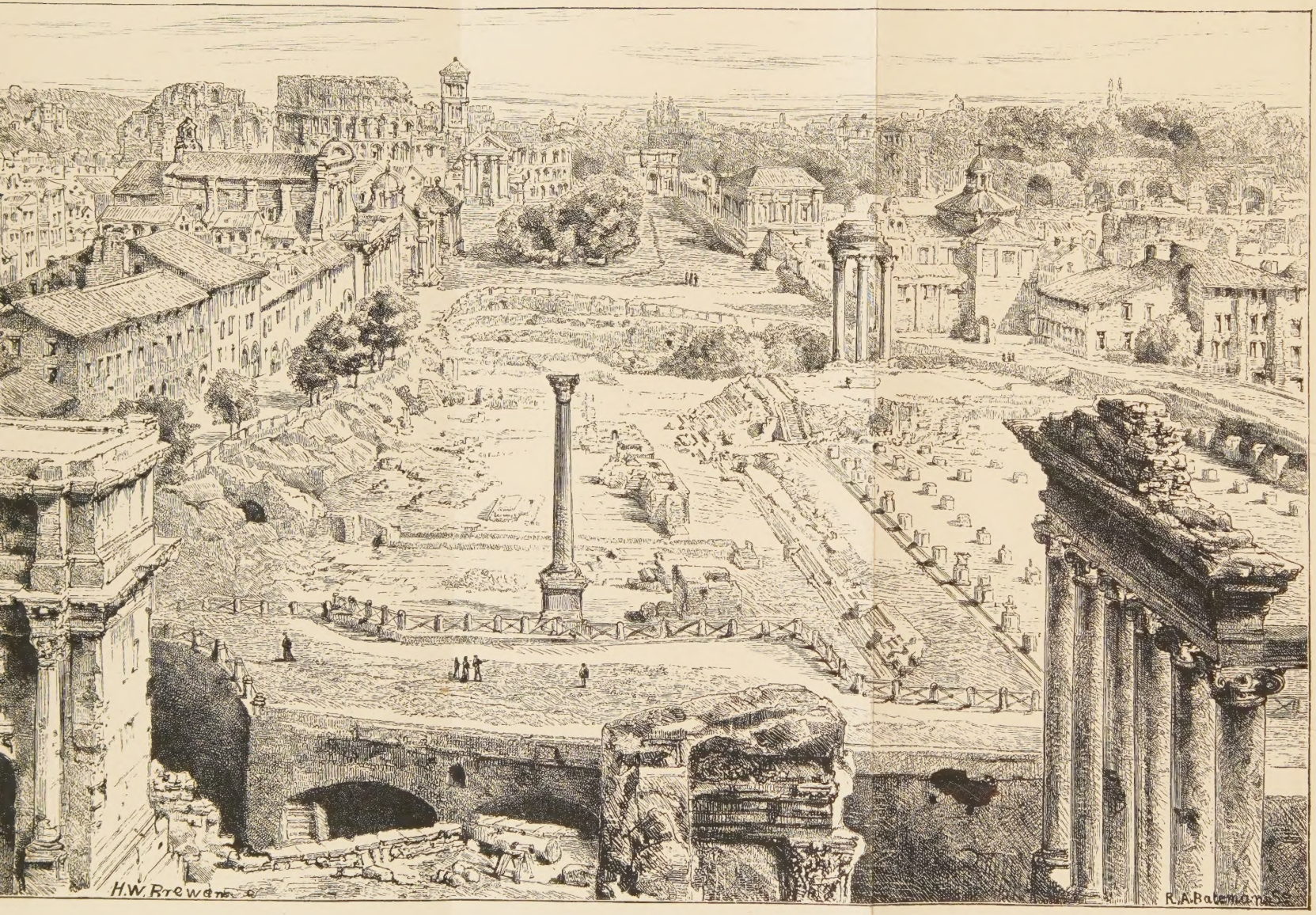

A VIEW OF THE PRESENT STATE OF THE ROMAN FORUM,

FROM WHENCE THE WHOLE ANCIENT WORLD WAS GOVERNED,

As seen from near the spot on which there stood formerly the ARA CÆLI, *or the High Roman Altar of the God of gods.*

WITH
THE PUBLISHERS'
COMPLIMENTS

MONOTHEISM

IN THE MAIN DERIVED FROM THE HEBREW NATION AND THE LAW OF MOSES

THE PRIMITIVE RELIGION OF THE CITY OF ROME.

An Historical Investigation by the

REV. HENRY FORMBY.

"That all the people of the whole earth may learn to fear Thy Name, as do Thy people Israel."—III. KINGS viii. 43.

The only known Bust of NUMA POMPILIUS
(preserved in the Villa Albani, Rome.)

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MEADVILLE THEOLOGICAL SCHOOL

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NOTICE TO THE READER.

THE present work, as will have been sufficiently perceived from its title, contains an investigation instituted for the purpose of recovering the knowledge of an all important fact of history from the long obscurity under which it has lain, its existence having been on the whole rather suspected than openly avowed.

It may be of advantage to the reader to have the following synopsis of the course pursued in the investigation here laid in brief before him.

The whole of the inquiry, then, assumes that the events of human history are under the rule and government of the Almighty Creator of men, apart from a belief in which truth, not only would the inquiry itself be futile, but the grounds necessary for conducting it would be taken away. This

primary truth being granted, the line of proof then shows :—

I. In what way historical evidence proves the existence of a rule of the Divine government, agreeably to which all the preceding gerents of Imperial Power were successively brought into communication with the Hebrew people, and that no reason can be assigned why this rule should be broken off in the case of Rome.

II. That many very peculiar marks attach to the city of Rome, rendering it more than ever difficult of belief, that the Divine rule of bringing the Hebrew nation into communication with the successive gerents of the Imperial Power, would not be applied to the city of Rome.

III. That ample evidence exists to prove not only the possibility of Rome thus obtaining the religion of Monotheism, but the necessity the city was under of making this Monotheism the foundation of the political state.

IV. That the Christian testimony, beginning with St. Paul, is clear and precise, that Rome in the begin-

ning did possess the knowledge of Monotheism, obtaining it from the Hebrew people.

V. That the literature of the Augustan age was under an irresistible necessity to conceal the truth of the early Monotheism of the city.

VI. That in spite of this necessity the classic literature contains a superabundance of evidence confirmatory of the Christian testimony.

VII. That on the application of two searching tests, each issues in the clearest result, proving that the political state of Rome was originally founded on the Monotheism of the Hebrew people—a result also confirmed by several other incidental evidences.

VIII. That otherwise it would be found next to an impossibility to reconcile the known characteristics of the rise and growth of the Roman sovereignty over the world in a satisfactory manner with the Christian belief in the Divine rule and government over the events of history.

What conclusions are to be eventually claimed as following in the way of consequence from the acquisi-

tion of the above knowledge are entirely after-questions. For the present all attention has to be exclusively concentrated on the verdict to be given upon the evidence.

H. FORMBY.

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ERRATA.

Page 15, line 13, for *two* read *too*.
„ 30, „ 3, omit *omnia*.
„ 90, „ 19, for *given* read *given to them*.
„ 101, „ 5, for *thoroughgoing* read *thorough-going*.
„ 108, „ 4, for *on* read *in*.
„ 110, „ 18, for *course* read *source*.

PREFACE.

No apology in the nature of things can possibly be needed on the part of any writer belonging to the general widespread republic of letters, scattered over the world, and speaking a variety of different languages as their mother-tongue, who should lay down the gauntlet before all his fellow-citizens of the same republic, and challenge them, in a perfectly pacific and amicable spirit, to consider whether they have not hitherto entirely overlooked the existence of a vast accumulation of historical evidence, tending to show that from time out of mind the early religious history of the city of Rome has been completely misconceived and misunderstood.

The republic of letters has always given abundant proofs that the ruling spirit by which it is animated is of a nature akin to that of the educated Athenians, and of the strangers residing in their city, of whom, in St. Paul's day, it is related in the Acts of the Apostles that they spent the whole of their leisure time in controverting and discussing whatever they

could find that was new.[1] And though, as it must be almost superfluous to say, mere novelty by itself can constitute no proper claim to notice on the part of sensible men, and novelty combined with trifling and impertinence must be certain to be very speedily resented by them, I do not think that any one citizen of the wide republic would be at all disposed to see anything like mere novelty, still less anything like novelty combined with positive trifling and impertinence, in an invitation publicly given to review the evidence of the known facts of Roman history. And more especially, when, as I am prepared to contend, these facts plainly prove that for time out of mind the republic of letters has radically misconceived and misunderstood the early history of the city of Rome in respect of its character as a religious city.

It is in the memory of those still living in what way a German school of students of Roman history made its public appearance on the stage, and thought themselves able to persuade the world of letters and even of statesmanship that the early history of the city of Rome was a mere fabulous legend, destitute of the least particle of foundation in fact. A witty French writer on Roman law, however, has certainly completely hit them off, if he has not indeed not a little contributed to dispose of them as they deserve, in the words in which he describes them, "as having the singular merit of writing Roman history in a manner entirely

[1] Acts xvii. 21.

unknown to the Romans." All the real Roman historians, who, at least, may be supposed to be better informed than we now can be, at so much greater a distance of time, never betray the least sign of doubt as to the reality of the main facts relating to the foundation and rise of their wonderful city. And not only are the Roman historians of this way of thinking, but the whole literature of the Latin language abounds in an overflow of evidence proper to prove that if the writers of the German school could but have had their existence antedated, so as that they should have had to propound their ideas of history to the sensible and practical mind of the Romans themselves, instead of to the philosophy-ridden mind of their own particular nation,—if they could then have been allowed to go at large as harmless simpletons, without being put into confinement as dangerous lunatics, they would have had every reason to congratulate themselves on their good fortune.

It will not, I think, be necessary for me to bestow more than the foregoing passing notice upon a school which, so far as its tenets still continue to hold their own against the continually increasing accumulation of antiquarian evidence that proclaims their folly, must undoubtedly render the ensuing inquiry simply nugatory. How, for example, could a serious historical investigation possibly be carried into their dreamland of mere legend and fable? From the very nature of the case, the kind of investigation which I

propose can only address itself to the attention of those who are able to laugh in their sleeves at the follies of the German school, and who, like reasonable beings, join with the Romans themselves in treating the early history of the city as being, at least in the main outlines, a substantial reality. Even if I had the will, I should lack the time to enter upon any controversy with the adherents (if there still continue to be any such) of the German notions of the Roman legend. My investigation, consequently, must take for its basis the general voice of civilised mankind, and I must assume, in their company, that I have to deal with the real persons and the real facts of a well-known history, and that I need not bestow a single word of further notice upon the

"Tribus Anticyris caput insanabile,"

from which alone such a folly as the German notion of a Roman legend could possibly have proceeded.

Once more, then, it may be repeated that nothing can be fairly entitled to pass as a more reasonable and natural thing than that a member of the republic in question should announce an investigation into the early history of the religion of Rome, with the fullest confidence that at least the subject could not fail to be one of the greatest intrinsic interest to all his fellow-citizens of the same republic. Innumerable considerations of the very highest order must be expected to mix themselves up with the course of the

investigation, and to be found in practice simply inseparable from it. And I do not think it possible that it should naturally occur to any one that the smallest reasonable prejudice ought to arise to the subject from this circumstance, or indeed that anything could be more just and fitting than that such considerations should be deemed perfectly at home and entitled to their place in it. Still I am not quite sure how far my subject may not be affected by a principle that happens for the moment to be somewhat in vogue, though it is one as absolutely unknown to all pre-Christian antiquity as it would have been unanimously rejected with unfeigned horror by the legislators and philosophers of every age, Jew, Gentile, and Christian, close up to the present time. The principle I here refer to is that of attempting to establish an essential distinction between "secular" and "religious" in human knowledge. Should it prove to be the case that this principle has been in vogue long enough to form a school of thought upon its own model, there may then, of course, be men of letters to be found who may imagine that my subject places nothing before them except a question of that which they may be disposed to regard as purely "secular history." Such persons, then, may say to me, What concern can we be supposed to have with any of these higher considerations that you regard as inseparable from the subject? They are all nothing to us, and no sufficient cause exists why we

should trouble ourselves about them. We are perfectly ready to enter into any historical inquiry that concerns the Roman Empire, and it shall be perfectly "immaterial to us in what kind of conclusion we may find ourselves landed at the end of it. All that we shall think of requiring will be to ascertain whether the investigation is conducted in a manner to make it worth our while to pursue it to the end. Rome and the Roman Empire occupy far too exalted a post of honour in the world as the crown of all literature and civilisation for it to be possible for us, if there is anything really new to be known respecting them, to consent that it should pass us by without attracting our attention."

Now, should it prove to be true that this newly-introduced principle above referred to has been able to spread with such rapidity as to have given birth to a class of readers who may be disposed to look upon my subject as simply relating to a question of secular history, I still see no reason why I should seek to be otherwise than on the best possible terms with them. I have had no share in giving any currency to the principle on which their minds have been formed. No one had ever even heard of its existence when I first became a student; but this need not prevent my business with them being perfectly simple and straightforward. I shall have to satisfy them, if I am able, by the evidence that I shall adduce, that the city of Rome obtained the Monotheism of the Hebrew

people through her legislator and king, Numa Pompilius; that this king made this Monotheism the established religion of the city, modelled the laws of the city on the Hebrew code, and strictly prohibited the admission of any idol or idol-worship into the city —a prohibition which, on the testimony of two independent Roman historians, we may learn to have been religiously observed for one hundred and seventy years. During this period it would appear that all the surrounding cities were more or less familiar with the reigning practices of the Polytheistic idolatry, so that while it has been reserved for the Christian religion to banish these from the nations of the earth, it was given to the city of Rome by her example and her legislation to protest against them for these same hundred and seventy years.

Even, therefore, when I shall have laid the whole body of the evidence before those of my readers who may believe in the above-mentioned principle, I shall only have quietly to ask them what they think of it, and to invite them, in the way of the most amicable and friendly challenge possible, to raise any kind of difficulty or objection that they possibly can against it. Of course, they must not object to me that I have disappointed them by not being careful to treat the subject as one of purely secular history. I am afraid I should have, in this case, to reply that I simply do not know what purely secular history means, at any period of the world, least of all as regards the history

of the city of Rome, a city from whose history, as I understand history, he who would separate its religion would annihilate its existence.

Again, even could I be supposed to desire this, I should find it simply impossible to put the fact out of sight, that whatever my title may be to belong to the republic of letters, I am by calling and profession bound to acknowledge that there must necessarily exist in any grave questions of Roman history an order of considerations of a much higher import than those which the republic of letters is commonly understood to regard as properly belonging to itself.

In what way my subject has the most intimate connection with an order of considerations of this far higher import, I must now be permitted to explain.

I by no means stand alone in having had to make the observation that the usual routine of the discipline of a liberal education has for some years past ceased necessarily to produce the fruit of an improved and more enlightened belief in the truth of the Christian redemption, with which the common tradition of all the Christian nations has from time immemorial been accustomed to associate it. Experience, that terrible solvent of cherished illusions and foregone conclusions, has more and more of late years been of a nature sadly to disappoint the fond belief of pious mothers that their sons must, of necessity, come home from their course of higher studies believers in the Christian redemption, who in due time will take their place in

the world as Christians. To secure so much as even the belief of Pythagoras, that a Divine Providence rules over the world of men, and disposes of human events in such a manner as to save the human family from the greatest of evils that can befall it—namely, civil anarchy and confusion—is a result which the same fatal experience has proved can by no means be anticipated with much more than a trembling and uncertain hope.

There can be no reason to doubt but that the widespread state of division and disunion that characterises the existence of the Christian religion in Great Britain, as indeed it does likewise in so many other parts of the world, must have a great share in producing the many disastrous terminations to the course of studies to which sad recent experience bears testimony. The spectacle of endless complications and perplexities, where all ought to be unity and peace, cannot fail materially to affect the grounds of Christian belief. Nevertheless, I am far from disposed to think that the mere spectacle of divisions by itself alone is by any means adequate to account for everything which we see realised before us, and I cannot refrain from looking for the existence of at least one powerful concurrent cause of a totally different nature.

Ours is, in an eminent degree, a knowledge-loving age. There must, of course, be much in the range of general knowledge which is positively bad, and which it is better not to acquire, as there must be likewise

much idle and impertinent knowledge, on the acquisition of which precious time may be wasted which could be employed to far better profit. Nevertheless, on the whole, I think we have very good reason to applaud the knowledge-loving spirit of our times, and to pay the well-merited tribute of honour to the many illustrious men who, in various departments of science and research, have earned, and are earning, a justly famous name for the labours with which they have enriched their generation.

There is, however, one branch of knowledge which should always move with the world of men to whom it has been given as the guide and companion of their lives, and this is the knowledge proper to the Christian religion. Now, far be it from me even to insinuate that there has been any positive remissness or stagnation in the study of the general class of subjects that properly belong to Christian knowledge. I do not venture to say more than that such a flood of new historical knowledge, particularly relating to the history of the Asiatic people who formed the Imperial powers which preceded those of Greece and Rome, has burst in upon us, that the historical defences of Christianity which satisfied a former age have either disappeared from use, or have themselves become defenceless and quite inadequate to their purpose. I can well understand how a former age should have dealt with the pupils who were to be taught the Christian religion precisely as medical men deal with their patients when

they say to them "This is the medicine which you are to take at the times prescribed." So long as the Christian religion was a thing to be learnt as a matter of course, the ordinary rule then was that it should be learned as a matter of course; and in point of fact it was taught and learnt in this very way. But whether it is better or worse for the world that the old times are past and gone, I will not take upon myself to venture an opinion; suffice it to say, that we have now to stand confronted with the fact, most undeniable as it is, that it is not in the least degree according to the spirit of our age to accept the Christian religion as the simple matter of course which it use to be regarded in the times now past and gone.

Where it continues to be taught as this matter of course, I fear there is no other prospect but to expect to see the knowledge-loving spirit of our times more and more moved to rebel against it, and more and more disposed to turn aside from it to join the ranks of the reigning free-and-easy scepticism and indifference, the professors of which are no longer now the same timid, half-concealed rarities which they used to be, but persons who, dropping all disguise, fill every rank and walk of life, and who have now for some time ceased to feel themselves under the least scruple as to their scepticism becoming generally known.

Though, as regards myself personally, I make no difficulty in avowing that I should infinitely prefer

the most unreasoning possible faith in the Christian redemption to the scepticism that laid claim to the most intellectual and most enlightened discernment as the ground of its rejection of Christianity, still I am free to own the greatest possible sympathy for the condition of the large and daily-increasing class of sceptics. Their scepticism, I would fain believe, is very much more the fruit of the inward protest of their natural right reason against the lame, incoherent, imperfect manner in which the Christian truths are not unfrequently tendered to them for their acceptance, than any deliberate form of rejection proceeding from a really bad and vicious heart, or from a mind openly given over to the infidel pride that is so nearly akin to the state of the finally reprobate.

Suppose then, for instance, that one of this continually-increasing class of sceptics were to say to me, "Sir, listen to me for a moment, and I will speedily make it clear to you, on your own showing, that my scepticism is incomparably more worthy of a rational being than is your faith. There may indeed be moments when I am tempted to envy you your faith, and your apparent peace of mind in possessing it, but whenever such moments come, and I seem to have the wish that I could believe, a feeling of overpowering vexation and indignation at the irrational manner in which you appear to hold your faith rises up and completely drives the half-formed wish away." I should reply, "By all means, sir; speak your mind, and be

quite sure that I shall listen to you with the greatest attention." He would then go on to say to me, "You appear to me to profess as your creed, that when the world was some four or five thousand years old, the God who, as you declare your belief, had created the material earth, prepared it for men, and placed them upon it, suddenly woke up out of the profound state of inaction and indifference that followed His act of creation to make the discovery that His world was fallen into a state of helpless misery and confusion. Then passing quite unexpectedly from one extreme to precisely the opposite, that is, from the profoundest indifference to the extreme of alarmist solicitude, according to your doctrine, no less a measure would satisfy Him but He must Himself become a man, and commence, as you say you believe, to found an entirely new order of things, which is to continue to study and labour how to heal the miseries of men, and to renew the face of the earth to the end of time.

"How then, if we are to take what you yourselves believe to be true of God, and which also perfectly agrees with our innate sense of what must be true of Him, that He is a Being without any 'variableness or shadow of change,' are we to reconcile this transparent contradiction, of a seemingly total abandonment of the world before the Christian era to its fate, no such thing as any care or solicitude whatsoever appearing on the face of the history of the nations on

behalf of that which your great Doctor St. Augustine is quite satisfied to speak of as the mere 'massa perditionis,' and this new and total change to the most tender-hearted solicitude for the welfare of this same 'massa perditionis,' suddenly discovered to be capable of being saved, and which solicitude dates, according to your own showing, only from the year A.D. 1, but never had even given so much as the least adequate token to show that it had any existence during the four thousand years you admit to have passed previous to that date? Can you then have the hardihood and the effrontery to pretend to come into the presence of reasonable men, and seriously propose to them to surrender their understandings to a blind faith in the Christian doctrine respecting God, when, on your own showing, this doctrine appears in the very outset stamped with such a palpable and revolting contradiction as the foregoing?"

To such a person I should reply as follows:—

I. As regards the huge multitude of labouring people who, in each successive generation, are to be benefited by their belief in the Christian religion, it would be so excessively absurd that nothing could possibly be more absurd, to pretend that nobody of this class ought to believe in the Christian redemption until they had first carefully scrutinised the entire history of the world previous to the date A.D. 1, in order to ascertain for themselves whether this history yielded such evidences of the great and tender care

and solicitude of God for the men whom He had placed in His world as would establish in their minds a perfect identity of character between the God who created and governed the world of men previously to the date A.D. 1, and the God who from that day forward has manifested Himself upon earth in a human nature, and has become the Founder of the Christian religion. The faith of the immense multitude of the Christian people must necessarily and reasonably for ever be what you in your position will call an unreasoning faith. All the questions which are difficulties to you reasonably disappear to them, and are swallowed up in the authority of those to whom all these questions are supposed to be known, to have been judged, and to be satisfactorily solved.

II. But leaving the vast multitude, whose appointed lot for ever will be to earn their living by hard labour, and coming to the case of those who are to receive anything approaching to the liberal education which is to fit them for any of the higher walks of life, whether in a life of leisure, or in any of the various liberal professions; here I cannot but entirely concur with you in the most unequivocal manner. Here I most heartily join with you in saying, that in order to bring it about that Christian faith, in the case of those who receive the great blessing of a liberal education, may be cleared from the stigma of being irrational, to which it unquestionably ought never at any time to be subject, it is beyond all

possibility of doubt imperatively necessary to associate with an approved course of study in the history and literature of the world before the Christian era, an adequate elucidation of the evidences which are to be found in this history and literature that are proper to establish the fact of your required perfect identity. History must be made to show that the God who has governed His world previous to the Christian era is the same with the God who then manifesting Himself to men as the Jesus Christ of the Gospels, has since continued to govern the world in one and the same unbroken unity of the unchanged and unchangeable Divine rule of His care and mercy being over all His works.

If my interlocutor should here turn to me and say, "These are very brave words, but the thing which they profess to describe is something so utterly unknown, or at least so seldom ever attempted, that I never myself came across any instance in which any pains appeared to me to be taken or any anxiety evinced to be able to prove, especially from the literature of pre-Christian antiquity, that there was any discernible identity of character whatsoever in the Divine Governor of the pre-Christian world, and the same Divine Governor of the world of the Christian era after He had manifested Himself as the Jesus Christ of the Gospels," I must certainly then reply, "I am very sorry to hear you say that such is the case. I must hope, however, that the state of affairs is by no means quite so forlorn as you seem to think.

However, we must never lose sight of the fact that the Christian religion is not, like the Mosaic, a thing that any nation of the world can appropriate to itself and pretend to identify with its own language; we have, consequently, no right whatever to expect that the whole of the existing treasures of Christian argument and knowledge are to be found suddenly transfused into all the various languages of the earth, in which controversies and questions concerning the Christian redemption are beginning to be agitated in a manner wholly unknown to earlier times. Nothing, then, is more possible than that in this one respect to which you draw attention our English language may really find itself defectively supplied with the knowledge which I must perfectly concur with you in holding to be at all times very indispensable, but more than ever most urgently needed, as the inseparable companion of a liberal education in our especially knowledge-loving age.

It should not here be overlooked that there exists a Christian treatise in the Greek language—I refer to the evangelical Preparation of Eusebius of Cæsarea—which, though not originally written to meet the objection to Christianity in the particular form in which my sceptical friend now puts it, nevertheless contains an argument extremely well calculated to meet it. Still this treatise is in the Greek, and therefore only accessible to the few who are sufficiently masters either of this language or of the Latin version

in which it also exists. I may, however, do well to mention the fact of its existence, in the way of evidence, that whatever may be the paucity of such works in our own native idiom, we may be usefully reminded that the Christian cause does not lie at the mercy of what any one particular idiom may or may not contain, but claims and possesses the argumentative riches of the whole world.

However, the sum of the matter I may here say is, that the objection as put by my sceptical interlocutor has struck me as on the whole one in various ways too generally prevalent at the present time to be overlooked. Over and above the present influence it actually exercises, consciously and unconsciously, over many minds, in such an age as ours, so given over to the multiplication of knowledge, particularly historical research, its influence for the future promises to be even greater still. Hence, though destitute of the least claim to be anything else than an unpretending labourer in a field in which numbers of others have laboured before, and in which I hope there will be an abundance of others far better qualified to succeed, I have long been engaged upon a work specially directed to meet and remove my friend's difficulty. The work in question, if I live to complete it, is intended to bear the title, "The Testimony of History, Ancient and Modern, to the Divinity of Jesus Christ," and the result it will aim at establishing will be to show, by means of appropriate proofs

derived from the general body of the history, that the nations of the world from the days of Noah downwards have been under the visible guidance of a Divine government, which has ordered with the most perfect wisdom every event, so as to display the greatest care for the nations, which they were willing to accept, as well as to prepare everything with the most unimpeachable forethought for His own coming into the world in His human nature. Provided that this can be done to the general satisfaction, the whole of my sceptical interlocutor's difficulty would then be removed. All dispute would then be set at rest as to the required perfect identity of character between the God, who equally from the days of the first man Adam, as from those of the Second Patriarch of the present race of men, Noah, has watched over the destinies of the race of men, and the God who has now made Himself known to all the people of the earth as the Jesus Christ of the Evangelists.

In the progress of my investigation, however, I could not avoid coming across explicit evidences of the remarkable fact, that the several gerents of imperial sovereignty over many nations had each in succession been brought into very intimate relations with the chosen Hebrew nation. Twice there had been the mission of a Hebrew prophet from the land of Israel to the great city of Nineveh, and one of these missions, that of Jonas, had borne such fruit that the destruction threatened upon the city had

been averted by a timely general repentance of both the monarch and the whole people. The Chaldean Empire received the Jews of Jerusalem as dwellers in their midst during a captivity of seventy years' duration, while the Assyrian Empire had previously scattered the ten tribes of Israel all over its provinces and cities. Daniel the prophet had become the Chaldean prime minister, an office which was continued to him under Persian rule when the Persian army became masters of the city and the Chaldean Empire fell. Later on, the Jewess Esther was raised to the imperial throne as Queen of the Persian Empire, and her uncle, Mardocheus, became its chief minister; and lastly, when the Persian Empire was conquered by Alexander the Macedonian, this Alexander on his march into Asia visited the city of Jerusalem, and was received with the greatest honour by the high priest, who, according to the account preserved by Josephus, made Alexander acquainted with the prophecies of Daniel which predicted the victory of the Grecian arms, and treated him with such deference that he opened the ranks of his army to all among the Jews who were disposed to volunteer for his service, granting to them the special privilege to observe all the rites prescribed by their law.[1]

As it plainly appeared, then, that the four preceding nations, to whom, in the Divine plan for the government of the world, the trust of imperial sovereignty

[1] Jos. Ant., viii. 6.

over numerous tribes and nations had been confided, were each successively brought into this remarkable contact with the Hebrew people, it only remained to moot the inquiry, "What of the city of Rome, and of the Roman imperial power? If there has been a manifest design on the part of Almighty Wisdom, in submission to which the bearers of imperial sovereignty have each in their turn been brought into such intimate communications with the Hebrew people, what can be the cause that this uniform line of action as regards each one of Rome's predecessors appears to break off abruptly when we come to Rome herself? And yet Rome and her rise to universal sovereignty is incomparably more remarkable as a phenomenon of history than that of any of the preceding powers. Why, then, does the hitherto unbroken Divine rule suddenly cease in the single exceptional case of Rome, though by far the most wonderful of all the recipients of the gift of universal dominion?"

Unable to find any satisfactory mode of accounting for the inexplicable fact of the continuity of the Divine rule thus abruptly coming to an end in the one exceptional case of the Roman power, the suspicion began gradually to enter my mind that we must surely be completely in error as regards the religion of the early years of the wonderful city. I bethought myself that the literature which has made the Latin language so famous was all the growth

either of the Augustan age or of still later times, when the rites and sacrifices of the Polytheistic corruptions of the earlier religion of the city were in the fullest vogue, and that it was consequently perfectly within the range of possibility that this literature may have completely disguised and misrepresented the earlier religious traditions of the city, in order to create a false peace for the then reigning Polytheism and for the existing public opinion of the city, which would certainly never have endured to find itself reproached by mere men of letters with a traitorous departure from its former simplicity of worship and purity of doctrine. It occurred to me, as the Rome of Christianity has preserved the name of "Ara Cœli" as designating from time immemorial the site where the present Franciscan Church Sta. Maria in Ara Cœli now stands, and which, according to the more common opinion of antiquaries, was originally the site of the great Roman sanctuary of the Empire, the Temple of the Capitol, that surely here was a distinct reason for suspecting that the religion of Numa Pompilius must have been radically different from that of Augustus. Then I remembered that Livy's account of Numa Pompilius singularly differed from Suetonius's description of Augustus. Augustus, according to Suetonius, speaks of the "Dii Immortales," but of Numa Pompilius Livy says, "Quum interesse rebus humanis Cœleste Numen videretur." I said to myself, "Whence did Numa Pompilius gain

his knowledge of the 'Cœleste Numen' and His intervention in the affairs of men?" This language is the same as that of the answer of Jonas to the captain and the crew of the vessel in which he is taking his passage to Tarsus, "Dominum Deum cœli ego timeo."[1] Did Numa Pompilius by any chance follow the example of the Ethiopian eunuch of Queen Candace, or that of the Queen of Saba, and go to Jerusalem to learn the wisdom to be found in that city, which had filled the mind of the Eastern Queen with such unbounded admiration and wonder? It appears to be an incontestable fact of history that a marvellous reputation attached to his person, while he was still nothing more than the private unobtrusive citizen of Cures, as one who was universally known to have become "omnis humani ac divini juris consultissimus,"[2] and that it was this singular reputation which caused him to be elected by public acclamation, and to be invited by a special deputation to accept the throne of the rising city. The only way that is conceivable in which such an unusual, or indeed such an unparalleled, reputation could by any possibility come to attach to the person of an unpretending inhabitant of a small city, leading a peaceful and retired life, seems to be the fact that he must have been generally known to have repaired to some famous school of human and divine jurisprudence, where he gave himself up to pursue the

[1] Livy i. 22.

[2] Ibid. i. 18.

studies which earned for him the reputation on the strength of which the citizens of Rome so earnestly besought him to become their king. In what other way can we explain Numa's reputation when he was still the unpretending citizen of the little Sabine town of Cures, and where can we lay our finger, in the map of the world, upon any other famous school of human and divine law, except that of the Hebrew nation alone, which we must always bear in mind had attracted the visit of a queen of the East?

Thus once upon the track, so to speak, evidence after evidence, I may say, began to accumulate, until it has at length attained the form in which the time has now come to submit it to general scrutiny, accompanied by an amicable challenge to all who may think well to accept the challenge, to dispute the conclusion to which I have been brought to the utmost of their power.

Of course, I could not reasonably expect that the republic of letters will surrender without some considerable resistance to a revolution so fundamentally affecting a history in which all nations claim equal rights. I should even regard it as a sort of portent were it possible that such a revolution could be allowed to pass on its way in silence. The more the conclusion is submitted to the action of a crucible placed in the hottest possible fire, the purer the gold will come from it, if gold there be that is placed in it, and the more effectually the dross will be destroyed, if

there be only dross without gold that is submitted to the action of the fire.

With the above preliminary explanation, then, I proceed to lay the body of evidence I have collected before the examination of all to whom the subject offers the attraction necessary to induce them to spend their time in considering and weighing what has been brought forward.

As regards the place which this particular fact occupies in the whole body of the general testimony which ancient history has to be brought to bear to the truth of the Christian redemption, I can but make the avowal that I shall remain unable to see how the wise continuity of the Divine rule for the government of the world is to receive its justification otherwise than it can be established as a truth of history, confirmed by the requisite body of strict proof, that the last, and by far the most internally and externally remarkable, of the successive recipients of the Divine gift of universal sovereignty was brought into a relationship with the Hebrew people, in a degree that at least places it upon an equality with any of its predecessors, so that equally with them it might attain to its share of the knowledge and worship of the one true God, of which this one chosen nation was constituted the appointed prophet and witness to all the other nations and peoples of the whole world.

If this is not capable of being proposed for general acceptance, fully substantiated by the requisite body

of proof, I shall certainly then have to confess that a link will be missing in the chain of proof by which ancient history is to be made to bear its testimony to the divinity of Jesus Christ, the value of which I do not think any Christian can very easily over-estimate. I cannot at present venture to say more than that I earnestly desire a verdict may in due course be pronounced. Experience, of course, shows that, in the innumerable cases where the value of evidence has to be critically tested, the estimate to be eventually formed by the judge and jury is perfectly independent of that of the advocate who has had the task of collecting, arranging, and presenting it for judgment. Hence the publication in a separate form of this part of my scheme of proof with a view to invite a general judgment upon its own proper and peculiar evidence.

MONOTHEISM

THE PRIMITIVE RELIGION OF THE CITY OF ROME.

CHAPTER I.

Introductory—in which the method proposed to be adopted in carrying out the investigation is explained.

I HAVE undertaken then, as will have sufficiently appeared from the tenor of the foregoing preface, to submit to my readers a varied body of strictly historical evidence, the result of which to my own mind has been to force upon me the conviction, that the civilised world has hitherto acquiesced without the necessary wariness and circumspection in the account which the Roman and Greek literature, the product of minds living under subjection to the reigning Polytheism, has given of the early religious character of the Roman city. I shall have to claim as the result of this evidence that a Monotheism derived from the Hebrew nation was established by law as the religion of the city, in the reign of Numa Pompilius, that the civil code of the city was in consequence modelled upon that of the Mosaic law, and that the admission of idols into the temples of the city was not only as

strictly prohibited in Rome as it was by the Mosaic law, but that the prohibition was incomparably better observed by the Roman citizens than it ever was by the chosen people in their early history. Rome continued for a hundred and seventy years, on the testimony of two of its historians, to observe the rule of excluding everything in the shape of an idol, while the very King Solomon himself, the builder of the Temple, before his death introduced all the idolatries of the surrounding people into his city. What the successive stages of the city's subsequent departure from the Monotheism thus introduced may have been, and in what way these gradual stages of decline admit of being traced (if indeed it may be possible to trace them out of the information contained in our existing documents of history), will become questions of history full of the deepest interest, that doubtless, in their own proper time will have to follow, upon the conclusion I have announced, whenever it comes to find itself firmly established. For the present, of course, all such questions necessarily remain in abeyance awaiting the fate of the conclusion, on which they depend for their title to existence. That such a Monotheism, however, as I have described could only be derived in the way of a borrowed light from the Hebrew people and the city of Jerusalem, I think may be allowed to pass without challenge, as a truth of reason, too obvious to admit of any sufficient motive why it should be contested. And supposing it

for argument's sake to be conceded, that the city of Rome really borrowed the light of her Monotheism from the city of Jerusalem, I do not think any one would be in justice entitled to the least feeling of surprise. The Hebrew people would but in this respect appear simply as fulfilling (in a very notable manner it is true), but still simply fulfilling, one of the great purposes specially intended in the counsels of God by their peculiar election, viz., that they should be the candle of God, set up on a candlestick in the midst of the nations, to give light to all that are in the house, that is the world.[1]

What good reason indeed could possibly be given for entertaining any reluctance to admit the belief, that the Hebrew nation though confessedly, as Moses himself has called them, a "rebellious and a stiffnecked people," nevertheless, on more great occasions than one, effectively fulfilled their mission, and caused the light which was given to them to spread far and wide

[1] That such was the purpose of God as regards the election of the Hebrew nation, viz., that it should communicate the light of its Monotheism to all the nations of the earth, appears to be expressed in a very clear manner in the following passage from the prayer of Solomon at the Dedication of the Temple:—"Moreover also the stranger, who is not of Thy people Israel, when he shall come out of a far country for Thy name's sake (for they shall hear everywhere of Thy great name and Thy mighty hand, and Thy stretched out arm), so when he shall come, and shall pray in this place, then hear Thou in heaven, in the firmament of Thy dwelling place, and do all these things for which that stranger shall call upon Thee, that all the people of the earth may learn to fear Thy name as do Thy people Israel, and may prove that Thy name is called upon his House which I have built" (3 Kings viii. 41–43).

among the nations. The Hebrew nation could never be any the worse for communicating its light; and on the occasion when the Queen of the East came to visit King Solomon to make a trial of his wisdom, the Book of Kings relates that "Solomon explained to her all the words which she laid before him." There was not a word that could escape the king on which he did not reply to her.[1] Surely then there is nothing to stand in the way of our believing that there must have been many times in the world's history when the chosen nation communicated its light at least to those who came to them to seek a share in it.

> "Homo qui erranti comiter monstrat viam
> Quasi lumen de suo lumine accendat, facit
> Nihilominus ipsi luceat cum illi accenderit." [2]

And were not the very inspired words of the Hebrew nation's peculiar Wisdom, "sine fictione didici, sine injuriâ communico." [3]

Nevertheless, I think I am quite safe from the risk of in any degree foolishly prejudging my own case against myself, if I venture to assume in the outset that the great majority of those who may be attracted by the subject of the proposed investigation will enter upon it to say the least in an extremely advanced state of scepticism, as to the very existence of any such body of evidence as that to which I have undertaken to introduce them. Perhaps it is even not too

[1] 3 Kings x. 3. [2] Ennius, quoted in Cicero De Off.
[3] Wisd. viii. 13.

much to anticipate that nearly every reader will be more or less under the influence of a foregone conclusion that what I assert of the early history of Rome is a thing simply incapable of proof, and that the large majority will hear of a convincing body of proof being forthcoming, in at least something of the same frame of mind in which the Apostles heard the intelligence that the holy women brought back to them from their visit to the sepulchre, that their Divine Master was risen from the dead. The fact appears to have been that there existed in the minds of the Apostles and their company, the foregone conclusion that such a thing as a resurrection from the dead, was a simple impossibility. Hence, when they heard the story which Mary Magdalene and her companions brought back, of their having positively seen two men in shining vestments, and of their having heard them speak of their Master being actually risen, they treated their words, not as evidence of His being really risen from the dead, but as a clear proof that the speakers themselves must be in a state of delirium.[1]

It is David Hume, if I am not mistaken, who argues that a miracle is so absolute an impossibility in its own nature, that no amount of human testimony can possibly avail to overcome the antecedent impossibility of its ever having taken place. Let, however, what may become of this peculiar contention of the

[1] Luke xxiv. 11.

Scotch unbeliever, with which I am not here concerned, I think as much as this indubitably follows from it, namely that all evidence whatever cannot but stand at a very notable disadvantage, so long as it has to be brought before the judgment of those, who, from whatever cause, have already all but fully made up their minds to think that its very existence is next door to a plain impossibility. In simple justice, therefore, to the importance of the conclusion which I have undertaken to establish, no one ought to be surprised if I consider that duty to my subject requires me first to address myself to the task of instituting a previous inquiry into the grounds on which this presumed contrary foregone conclusion may be supposed to rest. The most ordinary rule of prudence imperatively dictates, that the advocate in any cause should at least secure at the outset, that the conclusion, which in the nature of things can only be eventually established by the strength of the evidence to be produced in support of it, should from the very first beginning stand on fair and open ground ; that all adverse foregone conclusions of whatsoever kind should be completely removed out of the way, and that the minds of the judges should be able to find themselves perfectly disposed to weigh the evidence that will be produced, free from the least particle of an adverse bias.

In order to this indispensable result, I think it will be easily perceived that the existing circumstances of the case leave no choice open, but that the proposed

preliminary inquiry should be instituted. And when the magnitude and importance of the question that is at issue is fairly considered, I do not think that any reader will have reasonable cause to be angry with me if I find myself under the necessity of giving this preliminary inquiry some little extension.

I should indeed despair of our being able to obtain a really calm and judicial treatment of the question at issue, such as I need not say is alone becoming the dignity of the subject and worthy of the whole educated world, which the question unavoidably concerns, before we have first made a mature and careful examination of the following topics which I shall proceed to enumerate, and before we have arrived at something approaching to a firm and tenable conclusion with respect to each of them in their respective order. If there must be an unavoidable delay in consequence before we can come to the body of the evidence, I can only regret the necessity which really leaves me no other alternative. I hope however that the reader will, notwithstanding, obtain some by no means disagreeable compensation from the extent to which he will find that the matter to be treated in this preliminary inquiry, will lead him into the very heart of the antiquity that preceded the Christian times. The particular relevance of each of the topics I shall enumerate may be either left to speak for itself, or otherwise; the few remarks appended will explain all

that is necessary to be considered for the moment in connection with them.

Under the first topic then we must pass in review—

I. The historical proofs of the Religion of Monotheism having been extensively known, and its influences extensively felt in each of the four Empires which preceded the rise of the Roman power; 1. as derived from scources independent, or at least not identical with, the Hebrew nation; 2. as obtained from direct communication with the Hebrew people through the latter having been brought into intimate relations with them.

Hence will arise, on the assumption already stipulated for, that we are to hold with Pythagoras that the affairs of men are under the intelligent guidance of one Sovereign Divine Mind, a strong presumptive ground of belief, to the effect, that the Roman Imperial Power will certainly be brought by the same disposition of Divine Providence into communication with the Hebrew nation, that it may be taught its religion of Monotheism. On the principles of an atheist I suppose the contrary conclusion would be the more likely to follow. The atheist would no doubt apply to the question the rule of the betting world, which has made for its own use a sort of science of chances, and he would consequently say that as Monotheism had shown itself in each of the four preceding empires, the odds were overwhelming against the chance of its showing itself in the fifth. However, I

may take the opportunity to say, even more distinctly still, that I can in no way profess to concern myself with any class of men, if there are really any such, who hold that the affairs of the world are not under any Divine Government at all, but simply move by blind chance. Should any readers of this class happen to fall in with the present treatise, they will be at perfect liberty to make of it whatever they may like. The good sense of King David, quite as much as his inspiration, prompted him to say, "It is the fool that hath said in his heart there is no God," and another wise saying of the sacred writ warns us that "whosoever attempts to teach a fool, is like a man who sets himself to mend broken pottery ware with glue."[1]

II. Under the second topic we must be invited to give our careful consideration to the existence of a large number of extremely special and peculiar marks that characterise the city of Rome, but which are passed over in entire silence in all the ordinary works on Roman history. The effect of all these will be singularly to strengthen the presumption that the same Divine Providence which is thus seen, so to speak, to set its own mark and seal upon the city of Rome in so many most remarkable ways not shared by any of its predecessors, would be sure to complete its work, by bringing the Roman Imperial Power into such a degree of communication with the Hebrew

[1] Ecclus. xxii. 7.

people as would at least place it upon a par with its four predecessors.

III. Under the third topic we must institute an inquiry into the grounds on which the presumed foregone conclusion that an establishment by law of the religion of Monotheism must have been an impossibility at the time of the world when Rome was founded, can claim to rest.

The result of this inquiry, I think, will bring out the truth very clearly that not only is such a conclusion entirely destitute of any positive foundation, but it is both in plain contradiction with several well-recognised facts both of the Hebrew and Gentile records of history, and quite at variance with the peculiar circumstances of the foundation of Romulus, whose task it was to form a political unity out of the most outcast and heterogeneous elements.

IV. Under the fourth topic we must devote our attention to the setting at rest an important question, the discussion of which will properly precede the introduction of the evidence, bringing with it the very appreciable advantage of showing how it may be expected to furnish at least two most decisive tests with which to try the truth of the conclusion. If it be true that a Monotheism derived from the Hebrew nation has really been a religion established by law in the city of Rome, and one that continued in comparative purity for nearly two hundred years, and then only began gradually to yield to external pressure

without and to internal decay within, this invests the city of Rome with the rank of the religious metropolis or chief holy city of the Gentile world. We shall then only have to study in the Hebrew history the various principal phenomena that marked the struggle of the Monotheism of the Hebrew nation in its resistance to the surrounding Polytheistic corruptions, and carefully to compare them with any phenomena there may be of a like kind in the history of the Roman city. The religion of Monotheism, as it is unnecessary to say, must ever be essentially one and the same, whether it is Hebrew or Roman Monotheism. And though the city of the Gentiles which can only be in possession of a borrowed light, must stand at a very great disadvantage as compared with the city and people who have been the object of a special election, and to whom numberless prophets have been sent since the days of Moses to keep them perpetually in mind of their covenant, nevertheless, the light borrowed from them and carefully husbanded for a period of two hundred years by the Gentile city and afterwards only gradually obscured, will suffice to establish so clear an analogy between the two cities, that the truth of the city of Rome having really borrowed and husbanded the light in question will be capable of being tested by the fact of phenomena analogous to those of the Hebrew history being seen to result from it. Or, to put the case in another way, there must in this event exist a series of phenomena

common to Rome with Jerusalem, the fruit of their common Monotheism, which will cause these cities to exhibit in their history the strongest features of resemblance with each other, and in the points also where they thus most resemble each other, they will be likewise in the most striking manner possible dissimilar to all the other Gentile cities.

When this test comes to be adequately applied to the history of both cities as far as reasonable limits will permit, and when it is perceived to bring to light this same striking similarity and analogy of the two cities with each other, and at the same time also their equally striking dissimilarity in the very points in question with the cities known to be wholly given over to Polytheism, everyone must then admit the very singular confirmation which my conclusion will receive from the application of such a test. And it must also by no means be forgotten that it is much more than a simple confirmation that results from the application of such a test. The application of a test in its nature resembles what is called a kill or cure remedy.

A fact of history, the truth of which has become the subject of controversy after it has been submitted to the ordeal of being tried by any really adequate test, can never return simply to the condition in which it stood before the application of the test. If it comes to appear quite plainly that it cannot stand the application of the test, then it must be surrendered ; but

if, on the other hand, it is seen to bear the application of the test, then in proportion as the test is understood to be of a searching nature and the application that has been made of it is strict and severe, the fact in question becomes then justly entitled to pass away from the atmosphere of doubt which has hung about it, and to claim henceforward a place in the catalogue of accepted truths.

The same reasoning of course equally applies to the second test to which the fourth topic will be found to give birth. Monotheism in the case of the Hebrew nation called into existence a code of law for the civil and religious constitution of the Hebrew nation that was about to be formed. The Monotheism of Rome could not be any other than one derived from the city of Jerusalem, and if it be true that Monotheism did come to Rome from Jerusalem, the Mosaic code, civil and religious, would certainly come there also in its company. How far and to what extent, we may find some difficulty in ascertaining with accuracy, but no one will be even disposed to dispute the strong presumption that the Mosaic civil and religious law must be the inseparable companion of the borrowed Monotheism. Here, then, we are furnished with a test from which it is impossible to see how there be any possible door of escape. If the Mosaic law ever came into a city so rigidly conservative in its spirit and so tenacious an adherent to the "*mores majorum*" as Rome, traces of

this legislation will be as certainly discoverable in the laws of this city in the same way that the traces of any powerful mineral poison could not fail to be discovered in the remains of any man who had been poisoned by it. And in this case the science of the jurist will be able to trace the presence of the Mosaic legislation in the ancient laws of Rome with a precision and a certainty quite equal to that of the science of the chemist in the detection of the mineral poison.

With thus much, then, premised in the way of placing a clear scheme before the reader to explain to him the nature and order of the preliminary investigation which must precede the production of the evidence, I may proceed without further delay to the subject to be treated in the next chapter.

CHAPTER II.

On the original Monotheism of the human race as largely found in the Assyrian, Chaldean, Persian, and Grecian Imperial Powers, and on the manner in which this Monotheism was renovated and rehabilitated by the bringing of all these Powers in succession into contact with the chosen Hebrew nation, as leading to the inference that the Roman Imperial Power would, in like manner, be also brought into communication with the Hebrew nation, in order that it might learn the Religion of Monotheism from it.

To commence then our proposed survey of the four nations who were successively made the recipients of the Divine gift of imperial sovereignty, I need not, of course, remark that the modern discovery of a clue to deciphering the recently-recovered multitude of Asiatic documents, written in the cuneiform characters, has worked something like a revolution in our knowledge of this large and extensive period of ancient history which comprises the Assyrian, Chaldean, and Persian Empires. Nevertheless, though something approaching to a flood of light has burst in where there existed before little else than doubtful information obtained from the two often contradictory accounts of the Greek historians and travellers, none are more convinced how much still remains to

be discovered than those who have made the new cuneiform literature the object of their special study.

As regards, then, the light that is to be obtained from this new source respecting the original Monotheism of the Assyrian Empire, we should only expose ourselves to the imminent risk of falling into error were we to estimate it as more than an intermediate solution of any question that may be raised, which, in the nature of things, must for the present stand over awaiting the times when the examination of the monuments that have been discovered shall have been carried to something more like completion.

In the meantime, however, as far as the discoveries which have been made warrant a provisional conclusion proportionate to the state of our knowledge, this provisional conclusion plainly is, that the pure Monotheism of the Patriarch of the Deluge was in the beginning the established religion of the Assyrian Empire. And considering that the progress of discovery as regards this entirely new source of historical knowledge has hitherto been uniformly of one character—namely, to keep adding fresh strength to the evidence of the original establishment of this Monotheism, there is not the least reason to doubt but that all future progress will continue to yield a perfectly similar result. How long this Monotheism remained pure from the taint of Pantheism, and how long it was uninvaded by the worship of the sun,

moon, and stars, and the cult of the various divinities, and their images, belonging to a later Pantheon, we are at present without the means of ascertaining. Mr. G. Rawlinson, the learned author of the "Five Monarchies," in the following passage, taken from his account of the religion of Assyria, draws a picture in which it must be very difficult indeed not to perceive a practical delineation of the original Monotheism of the Assyrian people.

"At the head of the Assyrian Pantheon stood the 'great god' 'Asshur.' His usual titles are 'the great lord,' 'the king of all the gods,' he who rules 'supreme over the gods.' Sometimes he is called 'the father of the gods,' though that is a title which is more properly assigned to Belus. His place is always first in invocations. He is regarded throughout all the Assyrian inscriptions as the specially tutelary deity, both of the kings and the country. He places the monarchs on their thrones, firmly establishes them in their government, lengthens the years of their reigns, preserves their power, protects their forts and armies, makes their name celebrated, and the like. To him they look to give them victory over their enemies, to grant them all the wishes of their heart, and to allow them to be succeeded in their thrones by their sons and their sons' sons to a remote posterity. Their usual phrase is, when speaking of him, 'Asshur, my lord.' They represent themselves as passing their lives in his service. It is to spread

his worship that they carry on their wars. They fight, ravage, and destroy in his name. Finally, when they subdue a country, they are careful to set up the emblems of Asshur, and to teach the people his laws and his worship.

"The tutelage of Asshur over Assyria is strongly marked by the identity of his name with that of the country, which in the original is complete. It is also indicated by the curious fact that, unlike the other gods, Asshur had no notorious temple or shrine in any particular city of Assyria, a sign that his worship was spread equally throughout the whole land, and not to any extent localised," &c.

Then Mr. Rawlinson adds, "In the inscriptions the Assyrians are constantly described as the servants of Asshur, and their enemies as the enemies of Asshur. The Assyrian religion is the 'worship of Asshur.' No similar phrases are used with respect to any of the other gods of the Pantheon" (vol. ii. p. 2).

M. Francois Lenormant, in his "Manuel d'Histoire Ancienne," gives a substantially similar account of the religion of the Assyrians as being the worship of the supreme God, the first and only principle, from whom all lesser divinities were derived. He differs from Mr. Rawlinson, however, in thinking that the name "Asshur," as attributed to the supreme God, is derived from the Aryan name of the godhead, "*Asoura.*" Here, however, all is necessarily left to speculation.

As I have said, I do not see how the reader can very easily fail to perceive, in the passage above quoted, a delineation of pure Monotheism as the dominant religion of the Assyrian Empire. Suppose that we were to substitute the name of Israel for Assyria, and were to commence to try to understand the passage as professing to describe the religion of the Hebrew people. What should we require to change, supposing that the Lord God of Israel were to be substituted for the Asshur who is the lord of Assyria? And what is there said of Asshur which might not be said with perfect fitness of the God of Israel?

Again, how could what is said of Asshur possibly be applied to any of the known personages of the ordinary polytheistic Pantheon of the various nations? In the letter of Jeremias transcribed by Baruch, and sent to the Jews of the Captivity in Babylon, among the numerous tokens which the prophet points out to their notice as proving the idols in the Babylonian temples to be mere stocks and stones, and not gods, he says, "They do not raise up a king," and again, "they are not able to resist a king or war, and how therefore is it to be thought or believed that they are gods."[1] But Asshur places the monarchs on their thrones, "protects their forts and their armies." Asshur in this respect is placed completely on a par with the Lord God of Israel, who alone is able to say, "I will give thee a king in my

[1] Baruch vi. 53.

fury, and I will take him away in my indignation."[1] Again, when the Assyrians subdue a country, they are careful to set up the emblems of Asshur, and to teach the people his laws and his worship. All the various polytheistic religions were essentially national, and the religion of the Lord God of heaven was alone capable of being taught to the conquered nations. Indeed, the only ground on which the conquering nation could possibly lay claim to the right to teach their religion, or could hope to find the conquered people willing to receive it, was its being pure Monotheism, derived from the Patriarch of the Deluge, in which there was not only the worship of the one true God, offered through the sacrifices appointed by Noah, but the precepts of the Divine law which Noah taught, and of which the Mosaic tables of the law, delivered from Mount Sinai, were rather the rehabilitation and the republication in a fuller and more express form than in any way the original revelation.

M. Lenormant and Mr. Rawlinson both fully justify the name given to the Assyrians as the "Romans of the ancient world." And certainly, as regards their conquering military spirit, and their holding numerous tribes and nations of people in a political unity, the fruit of the superior skill of the Assyrian people in the art of government, and in the maintenance of their superiority, the parallel holds good; but in the particular respect affirmed by

[1] Osee xiii. 11.

Mr. Rawlinson as characterising the Assyrians—viz., that they were careful to teach the conquered nations the "worship and the laws of Asshur,"—the parallel between themselves and the Romans entirely ceases. The city of Rome did not begin to be a power aiming at the conquest of the world until she had for several successive generations gradually departed from her first Monotheism, and opened her gates, though not without a marked reluctance and the signs of a most perceptible inward struggle against the pressure from without, to the Polytheism and the idol-worship of the surrounding nations. Rome herself, conquered by the universal polytheism of the Gentile world, succumbed to the necessity of allowing the national religions of the conquered nations to take care of themselves, leaving, as a rule, the people whom they concerned in their complete liberty. Polytheism is in its nature absolutely incapable of any apostleship. It has no truth, and is conscious that it has none, though it recognises, indeed, man's need of religion. It is pleased that nations and peoples should feel their need, but in no way whatever aspires to the office of meddling or interfering in any way in a matter above its sphere and beyond its comprehension. Not so with Monotheism. Monotheism necessarily has the principle of apostleship in itself. Where there is the knowledge of God, there is of necessity also the accompaniment of the setting up His worship and the teaching of His law. Consequently, when the

cuneiform monuments bring to light the fact that the Assyrian power established the worship of Asshur and taught his law among the conquered people subdued by their armies, it necessarily follows from this fact that, under the name of the worship and law of Asshur, the Monotheism of the Patriarch of the Deluge was in the beginning the religion of the Assyrian Empire.

The truth of this conclusion is further confirmed—though I should not by any means be disposed to admit that it stands in any need of confirmation—by the singular fact which, were it not happily preserved in the sacred records of the chosen nation, it is quite certain that we should never have learned a word about it from any Gentile writer. I prefer, however, to transcribe the following extract from the pages of Mr George Rawlinson's "Five Empires," rather than to go direct to the Book of Jonas in the Scriptures, because, occurring as it does in a learned historical work of our own nineteenth century, it will so far tend the better to put to shame any of the supercilious spirits who might otherwise be tempted to think that information derived from an exclusively Hebrew sacred source was not entitled to rank as history.

"It was probably during the continuance of the time of depression[1] (about B.C. 760–750, the period of the foundation of Rome), when an unwarlike monarch was living in inglorious ease amid the luxuries and

[1] See note of the writer, vol. ii. p. 126.

refinements of Nineveh, and the people, sunk in repose, gave themselves up to vicious indulgences more hateful in the eye of God than even the pride and cruelty which they were wont to exhibit in war, that the great capital was suddenly startled by a voice of warning in the streets—a voice which sounded everywhere, through corridor and lane and square, bazaar and caravanserai—one shrill monotonous cry, 'Yet forty days and Nineveh shall be overthrown.' A strange wild man, clothed in a rough garment of skin, moving from place to place, announced to the inhabitants their doom. None knew who he was or whence he had come; none had ever beheld him before. Pale, haggard, travel stained, he moved before them like a visitant from another sphere, and his lips still framed the fearful words, 'Yet forty days and Nineveh shall be overthrown.' Had the cry fallen in the prosperous time when each year brought its tale of victories and every nation upon their borders trembled at the approach of their arms, it would probably have been heard with apathy or ridicule, and would have failed to move the heart of the nation. But coming as it did when their glory had declined, when their enemies, having been allowed a breathing space, had taken courage and were acting on the offensive in many quarters, when it was thus, perhaps, quite within the range of probability that some of their numerous foes might shortly appear in arms before the place, it struck them with fear and consternation.

The alarm communicated itself from the city to the palace, and his trembling attendants came and told the King of Nineveh, who was seated on his royal throne in the great audience-chamber, surrounded by all the pomp and magnificence of his court. No sooner did he hear than the heart of the King was touched like that of his people, and he arose from his throne and laid aside his robe from him, and covered himself with sackcloth and sat on ashes. Hastily summoning his nobles, he had a decree framed, and caused it to be proclaimed and published through Nineveh by the decree of the King and his nobles, saying, 'Let neither man nor beast, herd nor flock, taste anything, let them not feed nor drink water, but let man and beast be covered with sackcloth and cry mightily unto God: yea, let them turn every one from his evil way and from the violence that is in their hands.' Then the fast was proclaimed, and the people of Nineveh, fearful of God's wrath, put on sackcloth, from the greatest of them even to the least of them. The joy and merriment, the revelry and feasting of the great city were changed into mourning and lamentation; the sins that had provoked the anger of the Most High ceased; the people humbled themselves, they turned from their evil way, and by a repentance which, if not deep and enduring, was still real and unfeigned, they appeased for the present the Divine wrath. Vainly the prophet sate without the city on its eastern side under his booth of woven boughs, watching, waiting, hoping (apparently) that

the doom which he had announced would come in spite of the people's repentance. God was more merciful than man. He had pity on the 'great city' with its sixscore thousand persons that could not discern betwixt their right hand and their left, and, sparing the penitents, left their town to stand unharmed for more than another century."[1]

The Assyrian Empire came to an end in the reign of its last monarch, Asshur-emid-ilin, the Saracus of the Greeks, who, on being defeated in a pitched battle by a combination of the forces of his general Nabopolassar, playing the traitor, with the Median army under Cyaxares, set fire to his palace in Nineveh and perished in the flames.

The immediate consequence of this victory of the Median army was the formation of what proved to have some remote analogy with the present European system called "the balance of power," though not extending beyond the limits of Asiatic ground. Media, Lydia, and Babylonia, according to Mr. G. Rawlinson, divided the territory of the Assyrian Empire, as regarded military rule and the exaction of tribute, something after the pattern of the Roman Triumvirate of Pompey the Great, Julius Cæsar and Crassus. By the force, however, of superiority in the arts and sciences, and of greater civilization, Babylon became practically the metropolis or leading city of the then existing world.

It is in Babylon, then, and under the imperial

[1] The Second Monarchy, vol. ii. p. 126.

power whose founder was this same Nabopolassar, that we have now to trace the presence of a Monotheism, in an equal or rather a much greater degree revived and confirmed by the same providential action of the chosen nation, in which, now no longer the mission of a solitary prophet, but the whole Hebrew nation as represented by the Jews of Jerusalem, was brought into contact with them. The period of time in which the events we have to consider took place was of comparatively short duration. For if we compute the time of the rise of this later Babylonian imperial sway from the date (B.C. 626) assigned by Mr. Rawlinson to the fall of Nineveh under the Median attack, it has only a career of eighty-eight years to the year B.C. 538, when the army of Cyrus burst into the city and put an end to the Babylonian power.

Nabuchodonosor succeeded his father Nabopolassar in the year B.C. 605, and held the throne for forty-four years, expiring in Babylon B.C. 561, after an illness of no long duration. The place which the Babylonian Empire holds in the history of the world is almost exclusively due to the events of his reign.

The first founder of Babylon was the Nimrod of the Book of Genesis, the "Robustus venator contra Dominum" of the Book of Genesis. It bore the name of "Babel" (BAB-EL), a term not conveying in any way the signification of "confusion," which is erroneously derived from a somewhat similar sounding Hebrew word, but quite another signification, bearing a

meaning of far greater importance to a right understanding of the history—Bab-il (in Hebrew Bab-el), the gate of God.[1] The word "gate," according to ancient import, was employed to signify judgment or sovereignty, from the primeval custom of exercising or giving judgment at the gate of the city. Hence the language of the Book of Deuteronomy, "If thou shalt perceive the words of the judges within thy gates to vary,"[2] and in the words of Christ in the Gospel of St. Matthew promising that the "gates of hell," that is, the political powers of the world, under the direction of the spirit of darkness, "shall never be able to prevail against His Church;" where by the word "gate" is signified "jurisdiction" and "sovereignty." In the fact, then, that the city came to acquire the name of Bab-il, "Gate of God," is contained the unconscious historical testimony to the ambitious design of its founder, whose intention was, as St. Augustine, commenting at some length on the history contained in the Book of Genesis, explains it, to found a city which should become a central seat of religious government over all the earth. ("Quæ civitatum cæterarum gereret principatum ubi esset tanquam in metropoli habitaculum regni."[3]) A central seat of government maintained by military pre-eminence, and claiming to exercise jurisdiction over the consciences of men in questions of religion, all which is more than

[1] See Rawlinson, vol. i. p. 114. [2] Deut. xvii. 8. [3] Civ. Dei, xvii. 4.

implied in the significance of the word Bab-il, "Gate of God," was calculated to become, at a time of the world when there existed but one language and one religion, a most serious question, placing the dearest and most sacred interests of the human family at stake. The Nimrod who with his associates had planned the building of the city and its fortress, might prove to be the first of a long line of conspirators against the liberties of the people, and the city might prove to be to the whole world, then of one speech, what St. Petersburg has now become to the subjects of the Russian Empire speaking the Sclavonian dialects, viz., the seat of a temporal and spiritual despotism, the sovereignty of which is in the hands of an absolute autocrat, claiming to rule over the consciences of men by the terrors of religion, while by his armies and his police he is as supreme as it is in the nature of such power to make him.

Such a formidable power, and one so fraught with peril to the dearest interests of men as this city promised shortly to become, could not be allowed to grow up and establish itself unnoticed by the Divine Providence which, unseen by men, rules over the world. The narrative in the Book of Genesis describes the associates as saying, "Come, let us build ourselves a city and a fortress (πολιν καὶ πύργον—Sept.), the power of which shall reach to heaven" ("cujus culmen ad cœlum pertingat"—Vulg.), words having an analogous meaning to the name Ba-bel, the

sovereignty of God, which subsequent history has given to it. Such a design could not be suffered to pass unnoticed, for the plain reason that it contained an act of attainder directed against the sovereignty of God Himself, concealed in the intended usurpation of the contemplated politico-religious dominion over the world.

According to the narrative in the Book of Genesis, the design of the associates was frustrated by a very signal act of Divine interposition, by which the existing unity of speech was taken away from men, and the principle of nationality and difference of language introduced, the fruits of which are visible at the present day in the division of men into the various nationalities and languages which exist spread over the earth.

What appears to have been effectually frustrated by this act of God was not the mere building of the city, which in itself could contain nothing in the least offensive to the Divine Majesty, unless we are to suppose, what would be plainly absurd, that all cities are against the ways of God, but the particular ambitious design for which the city was intended to furnish the material headquarters and base of operations, namely, that of founding an universal monarchy, exercising despotism over the conscience and embracing all mankind. This design was completely baffled. And we shall presently see Nabuchodonosor, the proud autocrat of the Babylonian Empire, brought to

confess that the same Most High, who previously had baffled the ambition of Nimrod, the first founder of the city, still ruled in the kingdom of men, and gave it whomsoever He would.

However, the principal relevancy of this partial digression from our immediate purpose has been to show that Monotheism was the original belief of the city of Babylon, as indeed Monotheism, derived from the Ark of Noah, was the universal creed of all men previous to the confusion of languages.[1]

From this religion of Monotheism, or the worship of the One Supreme God, which was cotemporary with the foundation of the city, to the state of its religion such as we find it described in the letter forming the sixth chapter of the Book of Baruch which the prophet Jeremias addressed to the Hebrew Captivity in Babylon, the deterioration is extreme. However, extreme as the deterioration may be, it is all-important to a right understanding of the true state of the

[1] The following passage from Rawlinson's "Five Monarchies" may be cited as an appropriate testimony :—"Il or Ra. The form Ra represented probably the native Chaldean name of this deity, while Il is the Semitic equivalent. Il is of course but a variant of El (אל), the root of the well-known Biblical Elohim (אֱלֹהִים), as of the Arabic Allah. It is this name which Diodorus represents under the form of Elus (Ἥλος), and Sanchoniathon, or rather Philo Byblus, under that of Elus (Ἥλος) or Ilus (Ἴλος). The meaning of the word is simply God, or perhaps the God emphatically" (vol i. p. 114, 3d edition).

M. F. Lenormant bears precisely the same testimony: "Le dieu supreme, le premier et unique principe d'ou derivent tous les autres dieux, etait 'Ilou,' dont le nom signifie 'le dieu' par excellence."—Manuel d'Histoire Ancienne d'Orient, tome ii. p. 182, 7me. edition.

case, as regards the religious condition of the Gentile world, that we should not over-estimate the power of an idolatrous worship established by law, and of a polytheistic Pantheon admitted to popular acceptance, to extinguish that which it is simply impossible to extinguish, namely, the internal testimony of the human soul to the great primary truth of Monotheism. This testimony, in the first place, must always be sustained by the sacred traditions derived from the Ark of Noah, the remnants of which can never become wholly eradicated from the various nations, and in the second place, by the living testimony of the Hebrew people, who are plainly appointed to remain to the end of the world the chosen witnesses of this one great primary truth to all the people of the earth, as we hope they will at some future time be brought to bear a similar living testimony to the truths of the Christian redemption.

The full extent to which these sacred traditions of Monotheism derived from the Patriarch of the Deluge permeated the population of Babylon and the populations subject to it, remains as a discovery which we have still to expect from the further prosecution of the study of Assyrian and Babylonian cuneiform literature which the last quarter of a century has so happily inaugurated. The various publications of Mr. George Smith alone, only one among many labourers in the same field, establish the hitherto quite unsuspected fact, that the current literature of Babylonia

and Assyria repeats with singular agreement all the leading truths of the early history of mankind as recorded in the inspired books of the Hebrew Legislator. When the field of historical research that is now but beginning, as it were, to have the ground first broken, has been fully explored, we may expect to find the truth fully confirmed, that all the Polytheism of the Gentile nations presupposed an original belief in Monotheism as its basis. The original truth of mankind, in other words, its supreme treasure, became obscured by slow degrees, and the sin of the Gentile Polytheism consisted in bringing about the obscuration of this one primary truth, and in the diverting the supreme honour and worship due to the majesty of the One Supreme Lord to created powers and things, to the material sun, moon, and stars, to the created angels and the memory of deceased heroes and benefactors, a perversion which culminated in the cultus of the demons and the fallen angels. Against this terrible fall and degradation of the Gentile world the providence of God established the standing witness and protest of the Hebrew nation in the midst of the other nations, and gave to this nation for its abode a tract of territory which placed it, so to speak, between the hammer of the Asiatic Empires and the anvil of Egypt and the African populations, that their mutual wars and rivalries with each other should oblige them to the necessity of an uninterrupted series of negotiations and transactions with the Hebrew nation,

ten whole tribes of which were scattered among the various populations of the Assyrian Empire, where they continued to dwell and multiply, always keeping themselves distinct through their adherence to their Mosaic law. This standing protest and warning was, however, by no means the only service which the Hebrew nation rendered to the rest of the world. The example of the Queen of Saba coming to Jerusalem to visit King Solomon, and inform herself as to the peculiar wisdom possessed by the city of Jerusalem, was but a prelude to the constant influx of similar visitors, more especially from the Grecian cities. The task of thus tracing the influence of the Hebrew wisdom in forming the literature and philosophy of the Greeks, and in shaping the various codes of law framed by the various celebrated legislators of the Gentile world, may be said to be scarcely as yet much advanced beyond its infancy; and yet it undoubtedly is entitled to a high place among the future efforts of the knowledge-loving spirit which is happily characteristic of our times. Some imperfect efforts of this kind will appear in the body of the evidence presently to be produced.

Thus much, then, being briefly premised as to the providential designs intended to be accomplished by bringing the Hebrew nation into close relations with the various imperial powers which were sent into the world to play their part in preparing the nations for the advent of the Christian redemption, we may

proceed to pass shortly in review what is related in the Books of the prophets Jeremias and Daniel respecting the manner in which Divine Providence brought about the intimate relations of the Hebrew people, now reduced to the two tribes of Judah and Benjamin, with this last short-lived Babylonian Empire under its monarch Nabuchodonosor, and the remarkable effects that flowed from them.

After the death of Josiah, the sixteenth king of Judah, at Megiddo, the throne was occupied for a short reign of three months, after which Jehoiachin, the eighteenth king, came to the throne, and reigned eleven years. In the fourth year of his reign what is known as the Babylonian Captivity of seventy years began by the removal of Daniel and many other chosen youths to Babylon, who were carried away to be brought up and educated for the service of the Babylonian state. This was followed by two other removals of the population of Jerusalem to Babylon, in the seventh and eighteenth years of Nabuchodonosor's reign, amounting in all to 4600 persons.[1]

The first remarkable incident of the Captivity was the miraculous delivery of the three companions of Daniel from the fiery furnace, into which they were cast in the sight of the representatives of all the populations of the Empire.

The effect of this miraculous delivery was, that Nabuchodonosor made a decree that every people,

[1] Jer. lii. 28.

tribe, and language whatsoever, who should speak any blasphemy against the God of Sidrach, Misach, and Abdenago shall be put to death, and his house laid waste, for there is no God able to save like Him. Sidrach and his companions were promoted in the province of Babylon, and Nabuchodonosor addressed a public letter to all the people of his Empire in the following words :—

"Nabuchodonosor the king, to all nations, people, and languages who dwell on the whole earth: Peace be increased to you. The Most High God (ὁ θεὸς ὁ ὕψιστος—Sept.) hath worked signs and wonders in my presence. It hath seemed good to me, therefore, to make known His signs, for they are great, and His wonders, for they are mighty. His kingdom is an everlasting kingdom, and His power is from generation to generation."[1]

Here, through the contact with the Hebrew people, it becomes brought about that the mighty monarch of the one great imperial power of the world is seen to preach the most pure and absolute Monotheism to all the people who dwell on the whole earth. It may be noted here that the reign of Numa Pompilius falls in the space of time intervening between the public preaching of Monotheism in Nineveh by the prophet Jonas, accompanied by the public surrender to it of the King of Nineveh and all his people, and the above

[1] Dan. iii. 98.

public testimony of the monarch of Babylon. The legislator of the future imperial city of the world found himself, in consequence, in the midst of an atmosphere of the most unqualified political Monotheism that can be conceived.

This public testimony of the Babylonian monarch was not the only fruit of the presence of the Hebrew people in the metropolis.

Nabuchodonosor had a dream by which he was greatly terrified, and when none of the various ministers of the established religion of the city were able to interpret it, Daniel came forward to interpret it as conveying a judgment of the Most High upon him ; that he should lose his senses, and be cast out from men for a period of seven years, counselling him, however, to endeavour, if possible, to redeem his sins by almsgiving and his iniquities by showing mercy to the poor. Daniel's interpretation came true. Nabuchodonosor lost his senses for the time appointed, and on recovering them he made a second public declaration of the purest political Monotheism before all the magnates and princes of his Empire. We must understand that the judgment that thus came upon Nabuchodonosor had been inflicted in order that he might be brought to the knowledge of a truth necessary to be known by all the aspirants to political power to the end of the world—viz., " that the Most High ruleth over the kingdom of men, and giveth it

to whomsoever He will." And because it was foreseen that the judgment would have the desired effect upon Nabuchodonosor, Daniel informed him that "thy kingdom shall remain to thee after thou shalt have known that power is from Heaven."

This, then, is precisely what Nabuchodonosor now declares in the most unequivocal manner. His words are, "Now, at the end of the days, I, Nabuchodonosor, lifted up my eyes to heaven, and my sense was restored to me, and I blessed the Most High, and I glorified Him that liveth for ever, for His power is an everlasting power, and His kingdom is to all generations, and all the inhabitants of the earth are reputed as nothing before Him, for He doth according to His will, as well with the powers of heaven as among the inhabitants of the earth, and there is none that can resist His hand, and say to Him, 'Why hast Thou done it?'"[1]

Here, then, is the most public possible declaration, made in the most formal manner possible, of the very purest political Monotheism. Nabuchodonosor was restored to his throne, and greater majesty was added to him, which he again acknowledges in the following words:—"Now, therefore, I, Nabuchodonosor, do praise and magnify and glorify the King of heaven, because all His works are true, and His ways judgments, and them that walk in pride He is able to abase."[2]

[1] Dan. iv. 31. [2] Dan. iv. 34.

§ 3. *The Persian Empire.*

We now pass to the third gerent of the imperial sovereignty, the Persian power, which, on the authority of the prophet Daniel, who may certainly be admitted as a credible witness, we learn to be "the gift of the Most High God, who rules in the kingdom of men, and gives it to whomsoever He will." Here we find precisely the same phenomena of history, and, if possible, of a still more marked character —namely, extremely strong traces of an original Monotheism derived from the earliest tradition, which receives the most marked impulse and confirmation from its subsequent contact with the Hebrew nation.

The testimony of Herodotus respecting the Persians is, that they formed a striking exception to almost all the other nations in not having suffered themselves to be drawn into any imitation of the reigning taste for multiplying images and of the custom of offering sacrifice to them. "The Persians," to quote the words of Herodotus, "according to my own knowledge, observe the following customs: It is not their practice to erect statues, or temples, or altars, but they charge those with folly who do so, because, as I conjecture, they do not think the gods have human forms as the Greeks do."[1]

It will be quite reasonable to understand these

[1] Clio, 131.

words of Herodotus as a testimony to the exceptional manner in which the original sacred traditions of Monotheism had been preserved among the Persians; and such a construction put upon the account of the great historian would be more than borne out by the following passage from Mr. Rawlinson :—"The simple Zoroastrian belief and worship, which, overlaid by Magism in the now luxurious Media, found a refuge in the rugged Persian uplands among the hardy shepherds and cultivators of the unattractive region, was professed by the early Achæmenian princes, and generally acquiesced in by the people.

"The main feature of the religion during the first period was the acknowledgment and the worship of a single supreme God, 'the Lord God of heaven,' and 'the Giver' (*i.e.*, Maker) of heaven and earth, the Disposer of thrones, the Dispenser of happiness. The foremost place in inscriptions and decrees was assigned almost universally to the great god Ormazd. Every king of whom we have an inscription of more than two lines in length speaks of Ormazd as his upholder, and the early monarchs mention by name no other god; all rule by the grace of Ormazd. From Ormazd come victory, conquest, safety, prosperity, blessings of every kind. The law of Ormazd is the rule of life; the protection of Ormazd is the one priceless blessing for which prayer is perpetually offered."[1]

Whether this original Monotheism of the Persian

[1] Rawlinson's Five Monarchies, vol. iii. p. 347.

people, however, can be properly called "Zoroastrian" is a question, I perhaps ought to observe, that awaits further light to be thrown upon it from future discoveries. There have been learned authorities who have thought Zoroaster to have been, if not a contemporary with Jonas, still one who had been a traveller to Jerusalem, and even an inmate in the house of the disciples of Elias on Mount Carmel; others, however, assign to him a much earlier date, and for the present his date must be confessed to be far more a matter of speculation and conjecture than of real knowledge.

Be this, however, as it may, we have now to see the manner in which Divine Providence brought the Persian power into direct contact with the Hebrew people, and the consequences that flowed from it.

The Persians appear, according to Rawlinson, with whom M. F. Lenormant concurs, to have owned a nominal rather than a real sovereignty of the Median power over them, and to have lived under a dynasty of native princes, commonly known in history as the "Achæmenides," supposed to be derived from a king of the name of Achæmenes. Cyrus, under whom the imperial power passed into the hands of the Persians, was one of the succession, and his career of conquest is predicted in the following words by the prophet Isaias:—

"These things saith the Lord to my anointed, Cyrus, of whose right hand I have taken hold, that I should subdue the nations before his face, and turn the backs of kings, and that I should open the

gates before him, and that the gates should not be shut. I will go before thee, and will humble the glorious men of the earth. I will break the brazen gates, and burst the bars of iron. And I will give thee the hidden treasures, and the mysteries of secret things (*arcana secretorum*—Vulg.; ἀποκρύφους ἀοράτους—Sept.), that thou mayest know that I am the Lord, who calleth thy name, the God of Israel. For the sake of my servant Jacob, and Israel mine elect, I have called thee by name, I have taken thee to myself (*assimilavi te*—Vulg.; προσδεξομαι—Sept.), and thou hast not known me."[1]

The Persian power, under the leadership of the conqueror Cyrus, appears in these words of the prophet as receiving a Divine commission to play its part in the political world of that time. How Cyrus acquitted himself of his commission we shall presently see. But, in the meantime, we have to study an instance of the way in which the Hebrew Captivity in Babylon, coming into intimate relations with the new conquerors, the Persian power, brought about another solemn public proclamation of Monotheism. The history of the manner in which Daniel came to be cast into the den of lions has become too familiar to need repetition here, and I may at once pass to transcribe the letter which Darius (who appears to have been left in Babylon as the colleague of Cyrus) made the delivery of Daniel an occasion of his addressing to all the people

[1] Isa. xlv. 1–5.

of the Empire. The Book of Daniel contains the letter which Darius wrote as follows:—"Then Darius the king wrote to all people, tribes, and languages dwelling on the entire earth: Peace be multiplied to you. By me is this decree made, that in my entire empire and kingdom all shall fear and tremble before the God of Daniel, for He alone is the living God, the everlasting of ages, and His kingdom shall not be destroyed, neither His power for ever and ever. He is the Deliverer and the Saviour, who doeth signs and wonders in the heaven and on the earth, and who hath delivered Daniel from the den of the lions.[1]"

Here we have a repetition of the act of Nabuchodonosor in his universal proclamation of Monotheism at an interval of something like half a century, and it is equally the fruit of the same contact of the new imperial power with the Hebrew nation.

Again, when Cyrus comes to fulfil the mission given to him to liberate the Jews from their captivity, and to give them freedom to return to their city—Jerusalem—to rebuild its temple, it is accompanied with a similar proclamation of Monotheism throughout the entire Empire. The passage of Scripture from which we learn this occurs at the end of the Second Book of Paralipomenon. "But in the first year of Cyrus, the king of the Persians, to fulfil the word of the Lord which He had spoken by the mouth of the prophet Jeremias, the Lord stirred up the heart of

[1] Dan. vi. 25.

Cyrus, king of the Persians, who commanded it to be proclaimed also throughout all his kingdom, committing it likewise to writing, saying, Thus saith Cyrus, king of the Persians, All the kingdoms of the earth hath the Lord the God of heaven given to me, and He hath charged me to build Him a house in Jerusalem which is in Judea: Who is there among you of all His people? The Lord his God be with him, and let him go up."[1]

A precisely similar public proclamation of the truth of Monotheism, which occurs in a later period of the Persian history, from the hand of the reigning monarch, Artaxerxes Longimanus, is due to the same source—the same intimate relation of the imperial power with the Hebrew nation. The delivery of the Jews scattered throughout the Empire by the intercession of the Queen Esther, a Jewish maiden providentially raised to the throne, is again too well known to need to be related in detail. The following passage, however, from the letter of the king cancelling the former letters, issued, through the influence of Haman, for the extermination of the Jews, is probably not equally well known:—"But we have discovered that the Jews, destined to death by the worst of men, are in nowise to blame, but, on the contrary, are governed by just laws, and are sons of the Great and Most High and ever-living God, by whose bounty the kingdom hath been given to our fathers

[1] 2 Par. xxxvi. 22.

and to us, and is preserved to us up to this day."[1] The precise date of the letter is unknown, but it is usually assigned to the third year of the reign of Artaxerxes Longimanus, and thus so late as the year (A.U.C.) 291 of the city of Rome, that is, full two hundred years after the death of Numa, we have the above public political testimony of the reigning monarch of the then existing imperial power of the world, that his throne and dominion were the gift of "the one Most High God, who reigns in the kingdom of men."

§ 4. *The Grecian Empire of Alexander, and the effects resulting from its connection with the chosen Hebrew People.*

We now come to the last of the four imperial powers which, by the Divine appointment, preceded the Roman—that of Alexander the Macedonian.

Here I shall certainly find myself obliged to admit that the proofs of its continuing to perform the service of publicly proclaiming the truths of Monotheism in its political and imperial character, after the pattern of its predecessors, are of a more recondite nature, and therefore much more open to be controverted than could be possible in the case of the three predecessors. The reason of this, however, is by no means because of the non-existence of the proofs, but, as I have said, because the studies of Greek literature

[1] Esther xvi. 15.

and philosophy, which would issue in the complete demonstration that the wisdom given to the Hebrew nation is the true source of all that is noble and excellent in the Greek civilisation, have yet to be matured. This, however, is the conclusion to which St. Clement (of Alexandria) was brought by his varied acquaintance with the Greek literature, in which, previously to his embracing Christianity, he was known to be an eminent scholar. After his conversion he somewhat startled his contemporaries by speaking in the most exalted terms of the Greek philosophy as a most precious gift given of God to men.[1] A sentiment of this kind had spread a kind of alarm, the reason of which we may readily understand, inasmuch as the schools of Greek philosophers generally were accustomed to deride the Christian doctrines as foolish ("to the Jews a stumbling-block, and to the Greeks foolishness"[2]), and among the philosophers were found some of the worst enemies of the Christians. St. Clement, however, nothing daunted by the alarm created by his words, proceeds to justify them, on the express ground that the Greeks, who were of all men most given to foreign travel, became acquainted with the Hebrew sacred literature, and borrowed from it, either without any acknowledgment whatever, or with the most indefinite and vague admission of having heard something of the kind among the "barbarians." St.

[1] Strom., lib. i. [2] 1 Cor. i. 23.

Clement quotes a certain Clearchus, a disciple of Aristotle, as publishing to the world the fact that when his master came with Alexander into Palestine, he spent many days in the company of a Jew well acquainted with the Greek language, from whom he acknowledged himself to have learned much more than he could communicate in return, and a writer of the name of Aristobulus, who calls Plato a "Moses speaking the Greek language." The main purport of the "Stromata" is to justify the Christian doctrines to St. Clement's countrymen, by showing them that the sacred books of the Hebrews were the sources from which all that was pure and noble in their own literature was borrowed. The "Evangelical Preparation" of Eusebius, a treatise the value of which is hardly by any means sufficiently appreciated at the present time, is written with the same purpose in view.

It is obvious that I am here under the necessity of assuming that this character of the Greek philosophy will be conceded to me on the authority of the joint testimony of St. Clement and of Eusebius. But once we are in possession of this key to the literature of the Greeks, Greek scholars, I think, must be obliged to own the number of fresh confirmations of St. Clement's conviction that will continually cross their path; at the same time, if I were prepared to respond to a challenge on so wide a theme, space would entirely fail for the production of the appropriate proofs.

It will, however, be easily perceived how important

the conviction of St. Clement is to my subject. The providential purpose, which Alexander's conquest of Asia served, was to spread far and wide Greek literature and philosophy and the civilization and cultivation of the powers of the mind for which the Greeks were so pre-eminent above all the other nations. It will, again, not be necessary for me to recall to the minds of all students of the Greek philosophy that, although the sentence of death passed upon Socrates by the city of Athens for the crime of a too open confession of Monotheism to the prejudice of the religion of the city, had obliged the various schools of philosophy to have recourse to the precaution of their esoteric doctrines, nevertheless all the principal schools which kept clear of the Epicurean atheism show that they acknowledge the truth of the words of the Book of Wisdom—"Vani sunt omnes homines quibus non subest scientia Dei." There is undoubtedly a certain vein of pure Monotheism running through their writings, and the source from which their knowledge of Monotheism was borrowed was the Hebrew people and their sacred books.

In this manner it will readily be perceived in what way Alexander's Empire continued the service which we have seen rendered by the preceding Empires, namely, in being instrumental in giving an immense impulse and currency to the Monotheism which, mainly derived from the Hebrew nation, is found permeating, in ways too various and intricate to enu-

merate, the whole body not only of the Greek philosophy, but also of its literature.

Here, then, is an all-important service rendered by the Grecian imperial power, by which it clearly appears, in common with its predecessors, as a link in the great chain of mixed political and religious events by which the world was prepared for the reception of its Divine Teacher and Redeemer. This, however, is by no means the only fruit of the contact into which the Greek Empire was brought with the Hebrew people. As regards the vein of Monotheism found permeating the main body of the Greek philosophy, Alexander's Empire was in no way anything more than an extremely partial and concurrent cause, which only co-operated in its degree to the bringing the Greek masters of philosophy into communication with the Hebrew people. This had been an accomplished fact long anterior to the appearance of Alexander on the world's stage, and was due to the love of foreign travel and the intelligent spirit of inquiry for which the populations of the Greek cities were in an eminent degree distinguished. Alexander's visit to Jerusalem, and his honourable reception by the high priest, may no doubt have inaugurated a new era, in such a sense that it may have become very much more the fashion than it was before for Greek travellers to visit Jerusalem, or even Jerusalem may have henceforward come to form a recognized stage in the "grand tour" for the tourists of those times. Something of this

kind may be very properly inferred from the answer given by the high priest Onias to Heliodorus, who was sent on the part of Seleucus to claim the silver and gold deposited in the custody of the Temple, viz., that it was impossible, by reason of the veneration and sanctity attaching to a temple which was honoured throughout the entire world, that those who had deposited their money in it could be deceived.[1] Beyond something of this kind, however, the effect of Alexander's visit to Jerusalem can hardly be reckoned. What, however, we are about to bring under consideration forms one of the truths of history that, though by no means unknown, deserves to be far more generally known and appreciated than it appears to be.

Alexander, then, as Josephus relates, visited the high priest Jaddus in Jerusalem, on his march to the conquest of Darius, where he was received with every possible mark of honour, all of which he returned in a similar manner. He was shown, as Josephus relates, the prophecies of the Book of Daniel, with which he was greatly pleased, fully believing that he must himself be the conqueror described in the prophecy.[2] This is the first clear instance on record where the inspired writings of the Hebrews are found distinctly mixed up with the politics of the universal world.

[1] 2 Machab. iii. 12.

[2] The particular prophecies shown to Alexander may have been the following:—"After this I beheld, and lo! another beast like a leopard, and it had upon it four wings as of a bird, and the beast had four heads, and power was given to it," Dan. vii. 6; see also viii. 3-8, &c., and xi. 3.

They had before now played a very important part in their national politics, but here for the first time we see them acquire an international power. However, so greatly pleased was Alexander with what was shown to him, that he granted all that the high priest asked in the way of privileges and immunities for both the Jews of Jerusalem and those who were dispersed throughout Babylon and Media.

What may have been the extent to which Alexander caused the contents of the Hebrew sacred books to be made known to him must necessarily remain to us a matter of simple conjecture. It is, however, only reasonable to suppose that such a mind as that of Alexander would be quite certain to make the best use of his opportunity. How far the information I am about to bring under notice respecting Alexander's political plans, which is preserved by Plutarch, indicates that Alexander must have drawn his ideas from Isaias' prophecies respecting the future glories which were to be brought to pass among the nations, can only remain a matter of reasonable surmise. If not derived from this source, it must be treated as something quite inexplicable how the essentially narrow national spirit of the Greek politician would come to have been exchanged for the broad and expansive views becoming only to one who had learned to look upon himself as a heavenly-sent legislator for all the world.

Plutarch, then, in his orations respecting the virtue

and fortitude of Alexander, says, "Such men as Critias, Alcibiades, and Clitophon, throwing off the precepts of their masters as a horse gets rid of his bridle, soon turned aside into ways of their own. Look at the conduct of Alexander, how he taught the Hyrcani to accept the yoke of matrimony, the Sogdiani to take care of and not to kill their aged parents, the Persians to venerate and not to abuse their mothers. O wonderful philosophy of Alexander! which caused Indians to receive the religion of the Greeks, and the Scythians to bury their dead, in the place of eating them, as was their custom.

"We admire Zeno because he persuaded Diogenes the Babylonian to give himself up to the pursuit of philosophy. But Asia, pacified by Alexander, everywhere read the poems of Homer, and the sons of the Persians, the Susiani and Gedrosii sang the tragedies of Euripides and Sophocles. Plato wrote a form of a Republic, and never persuaded a solitary being to conform to it, from its inherent impracticability (*δια το αυστηρον*). Alexander founded more than seventy cities among the barbarous nations, and by the spread of Greek customs and laws he drew men away from a savage and bestial way of life. Few ever read the laws of Plato, but many thousands of men have used and still use the laws of Alexander, and those who were conquered by Alexander were better off than those who escaped from him. In the latter case, there was no one to put an end to their miserable

mode of life, whereas the conqueror enforced a better way of life upon the former; so that what Themistocles exclaimed, at the time when, escaping from his own countrymen, he took refuge with the Persians, and had had the revenue of three cities assigned to him for his maintenance, 'Friends, except we had been ruined we should have perished,' may be said with even greater justice of those who were conquered by Alexander. They would never have been civilized if they had not been conquered. Egypt would never have gained Alexandria, nor Mesopotamia Seleucia, nor the Sogdiani Propthasia, nor the Indians Bucephalis, nor the Caucasus the circumjacent Greek cities, through whose influence the rawness of their barbarism was removed and their manners by degrees changed from worse to better. Seeing, then, that philosophers deem it their highest achievement to be able to soften down and to improve rude and uncultivated minds, and that Alexander is found to have changed for the better countless tribes of brutal-minded natures, he may with reason be called one of the greatest of philosophers. And, in fact, the much admired form of government which has been struck out by Zeno, the founder of the Stoic sect of philosophers, tends directly to the establishment of this one master-principle, that we ought not to live separated and divided from one another through the use, each of our own peculiar laws according to our cities and populations, but that we should regard all men as our

fellow-countrymen and fellow-citizens, and that we should have one common life and civilization, on the pattern of a herd under one common leader feeding upon the same pasture field. Zeno, indeed, committed all this to writing, as if he was but making out a dreamy form or image of some philosophically-governed republic; Alexander realised it in deed; for, shutting his ears to the advice of Aristotle, who had counselled him to treat the Greeks in a manner that became a sovereign, but to be sure to show himself as a despot to the barbarians, having every regard to the former as to his friends and associates, but treating the latter like animals or plants, he by this means avoided embarrassing his reign with rebellions and conspiracies, and instead, he endeavoured to make himself welcome as one sent from heaven to reconcile and set all in order, controlling those only by force of arms whom he was unable to lead by persuasion, and, labouring to bring together all kinds of diverse elements, he sought to blend in one, modes of life, customs, matrimonial alliances, and systems of education as it were in the cup of friendship, commanding them to look upon the whole world as their country, his camp as their fortified city, all good men as their kindred, and all bad men as aliens, not to distinguish Greek from barbarian by the form of cloak, shield, sword, or breastplate, but to account virtue wherever found Greek and vice barbarian; to have dress and manners of life all in common, likewise marriage and education

of children, all united together by common ties of blood and relationship.

"It was not the intention of Alexander to overrun Asia after the manner of a plundering invader, as later on Annibal invaded Italy, but to make all the inhabitants of the earth subjects of one single empire, and he laid himself out entirely to realise his desire to see all men constituted as one people in common; and had not the Divinity which sent the soul of Alexander upon the earth recalled him in so brief a time, one common law would have comprised all men, and they would have been settled under one common government in the same way as they benefit by one common light. As the case stands now, that part of the earth is as it were deprived of the light of the sun which had never seen Alexander."[1]

The above account given of Alexander, by one who has many claims to be considered a truthful and dispassionate writer of history, throws a very remarkable light upon the intentions of Divine Providence in giving the sovereignty of the earth for a time to the Greeks. At the same time, I think it must be quite impossible not to perceive that the prophecies of Isaias predicting the future union of the nations of the earth under the leader who was to raise a standard to them, can be the only source from which a Greek could have imbibed the thought of a cosmopolitan union of all the different tribes and nations of

[1] Plutarch I., Or. de Fort. et Virt. Alexandri.

the earth—a thought so absolutely at variance with the Greek mind, that regarded all the rest of the world as condemned to an incurable barbarism.

It is time, however, to draw our conclusion from the preceding survey, which I would submit must inevitably be to the ensuing effect. If we are to believe, with Pythagoras, that the events of human history are under the rule and direction of one supreme intelligent Divine Master-mind, and if we learn from a revelation, too clear to admit of the truth being contested, that imperial sovereignty over many nations is His especial gift, given only on the condition that the bearers of it confess themselves to be His delegates, and publicly proclaim that they bear His authority; and if we further learn that so far it has been a clear principle of His providence to bring them all in succession in contact with the light confided to His chosen Hebrew nation, how shall we possibly be able consistently with this belief to escape from the necessity in which all that we have learned places us, of concluding that this supreme Divine Master-mind will be sure to apply precisely the same rule to the Roman imperial power? If this supreme Master-mind is to be consistent with Himself, we have no choice but to conclude that He will exact the same conditions from the Roman gerent of His gift of imperial sovereignty, pursuant to which this Roman power must also confess itself to be His delegate, and must

be brought into at least an equal degree of contact and communication with the chosen Hebrew nation, in order that it may be thereby fitted for the adequate discharge of the all-important trust which is committed to it.

CHAPTER III.

On a number of strikingly Providential marks exclusively characterising the City of Rome, which are passed over in total silence in all ordinary Roman Histories,—as confirming in the most signal manner the inference of the previous Chapter, viz., that the Roman Imperial Power would be Providentially brought to learn the Monotheism of the Chosen Nation.

Before we proceed to the subject of this chapter, I must be permitted as briefly as possible to recapitulate the substance of what has been passed in review in the preceding chapter. We have seen, then, that the Divine plan for the government of the world, as far as we can imperfectly understand it, has had recourse to two principal measures for the guidance and preservation of the nations of the earth, as these came to be gradually formed and divided from each other by the diversity of speech that flowed from the confusion of tongues at the Tower of Babel. The first of these measures was the choice and election of a particular nation, the Hebrew people, who were made the depositary of a rehabilitated and restored religion of Monotheism, for the benefit, in the way of example, to all the other nations, and as a voice and a power preservative of their original Monotheism. In short,

this Hebrew nation was constituted to serve as the candle of God to give light to all that were in the world. And as "no man lighteth a candle to put it under a bed or under a bushel, but places it on a candlestick to give light to all that are in the house," [1] so the Divine plan for the prophet-people was to give them for their habitation the tract of territory which lay on the highroad of traffic and commerce between the continents of Asia and Africa, at the point of junction between the two, so that it should be impossible but that their example should be brought continually under the notice of the populations of both continents.

The second of these measures was the giving to a succession of gerents the gift of an imperial dominion over a large number of different nations and tribes of people, in order by this means to put a powerful restraint upon the progress of the barbarising influences of the separation and isolation of the nations from each other, and to suppress the prevalence of petty internecine wars by enforcing peace with a strong arm. We have seen how the successive gerents of the gift of this imperial sovereignty all retained, in a remarkable manner, the memory of the original Monotheism of the world that universally prevailed previously to the loss of their unity of speech at the Tower of Babel; but the point specially intended to be brought to light in the preceding chapter was the

[1] Matt. v. 15.

particular provision in the Divine plan for the government of the world by which the chosen prophet-nation, in the most varied and remarkable ways, was successively brought into communication with each of the gerents of the gift of the imperial sovereignty as these came one after the other to have the imperial power placed in their hands. Brief as our survey was compelled to be, we nevertheless were able sufficiently to perceive from it the very great fruits that were obtained from these several communications of the Hebrew nation with the imperial powers in question, and what signal service the prophet-people, according to its vocation, was made to render in the way of rehabilitating and reinvigorating for the time the light of the original Monotheism, of which these imperial powers really were the principal guardians.

When, therefore, the time came in the Divine plan for taking the gift of the imperial power out of the hands of the last of the four previous gerents, Alexander the Great, to place it in the hands of the Romans, our question is, What is now to become of the rule seen to be observed as regards the four previous gerents, whereby, for their special instruction in their duties to the original Monotheism of the world, they are seen successively to have been brought into this communication with the prophet-people, and to have learned so very much from their contact with them ?

Is the Roman gerent of the gift of imperial power not to be brought under the operation of this rule ?

and is the last of the imperial powers, in so many respects the most wonderful of all of them, alone of all the rest to be kept asunder from this beneficial contact with the light to be derived from the candle of God set up on high in the midst of the nations? It would be, as I need not point out, nothing more than a mockery of the rule in question to pretend that the Roman imperial power was eventually brought into relations with the Hebrew people. Undoubtedly it was called in at the eleventh hour to find the chosen nation, by that time totally fallen from its character as the prophet-people, and incapable of inspiring any other feeling than one of pity and contempt for the degradation into which they had come. Then it was that they actually needed the strong hand of the Roman military to put down their internal scandals and dissensions; and then it was that, instead of learning, like Nabuchodonosor, the veneration due to the Lord God of Israel, the Roman general burst with profane curiosity into His sanctuary, now become an object of contempt, while shortly afterwards Roman power placed an alien Idumean over the chosen nation with the title of king.

The question, then, for which an answer is needed is, What is to become of the continuity of the Divine rule of employing the chosen prophet-people as the teacher of Monotheism to the several gerents of the gift of imperial power? Is this rule to be applied, or is it not to be applied, to the city of Rome?

Such is, then, the question raised by the matter treated in the preceding chapter, and I now propose in the ensuing chapter to give still greater force and point to this question, by bringing under the notice of the reader a selection from the numerous peculiar marks which belong exclusively to the city of Rome, and which are not found in any of the preceding gerents of the imperial power, but which I shall contend are so striking, and, indeed, so absolutely unparalleled, in any other known city or power, as plainly to indicate the city of Rome to have been called to serve some most important and peculiar purpose in the Divine counsels that could not have been attained in any other way. I shall not be required to give any reason, or indeed even to offer any conjecture, how it comes to pass that all these peculiar marks are invariably passed over without the least notice being taken of them by the writers of Roman history whose works are in current circulation; it will be sufficient that they are found to be real and undeniable marks, exclusively proper to this one city, and not found in any other. And my argument arising out of the knowledge of these peculiar marks will be—That precisely the same reasons, pursuant to which, in the wise and deep counsels of God, the chosen Hebrew nation was successively brought into intimate relations with all the preceding empires, not only continue to apply, but continue to apply with a very greatly increased force, in consequence of these peculiar marks,

to this last, and in so many respects the most wonderful, of all the gerents of the imperial sovereignty.

1. *Rome alone survives the Downfall of all the other Imperial Powers.*

The first of these peculiar marks will prove to be one the justice of whose claim to be universally known I think no one can possibly be disposed to contest. All the preceding empires have perished, while Rome not only still lives, but continues to be familiarly known in the mouths of all the civilized nations of the world as the ETERNAL CITY. Even at the present moment, to the leading politicians of all the great powers who divide the ancient imperial sovereignty of the world among themselves, the "Roman question" is their chief, and, to all appearance, their insoluble difficulty. Rome stamped her coinage in the time of the Imperial Cæsars with the inscription

"ROMÆ ÆTERNITATI."

And though "eternity" is plainly not a word to be bandied about as an idle compliment, Rome in the nineteenth century remains still standing before the nations as the one city of the earth to which, by the unanimous consent of all civilized people, the name of the Eternal City is freely accorded.

Of Nineveh the Hebrew prophet has said, "Nineveh is laid waste: who shall bemoan thee? whence shall I

seek a comforter for thee."[1] And his word has come true; Nineveh has disappeared. Of Babylon another prophet has said, "Bel boweth down, Nebo stoopeth."[2] "Babylon shall be as when God overthrew Sodom and Gomorrha."[3] And his words have also been fulfilled; Babylon is not. Persia, after passing through a series of humiliating conquests and subjections, has at last withered and shrunk under a form of despotism that has scarcely more than a tribal existence. Of Greece a well-known poet says—

> "Greece! change thy lords, thy state is still the same;
> Thy glorious day is o'er, but not thy years of shame."
> *Childe Harold*, canto ii. 76.

Rome alone of the number survives, and is still the great centre of thought and action for the whole world; to her every eye still continues to be turned from every corner of the habitable globe. If the beautiful lines of one of her famous poets—

> "Alme sol curru nitido diem qui
> Promis et celas, aliusque et idem
> Nasceris, possis nihil urbe Roma.
> Visere majus."
> Horace, *Carmen Sæculare.*

were ever true, they are equally true at the present hour, though possibly not so much by reason of extent of population or of material greatness, as on account of an extent of influence and jurisdiction that far exceeds anything known to the Rome of the Gentile world.

[1] Nah. iii. 7. [2] Isa. xlvi. 1. [3] Isa. xiii. 19.

Here is plainly a very peculiar and striking feature of the city to which the Divine gift of imperial sovereignty was to be given when it was taken away from the stewardship of the Greeks.

But however wonderful and striking this fact certainly deserves to be considered, it is very far from standing alone, as the sequel will be called upon to show.

2. *Rome called to render a peculiar and far higher service to the counsels of God for the Redemption of the World than any of the four preceding Empires.*

The Persian Empire was chosen to render a special service to the fulfilment of the Divine plan for the government of the world in the liberation of the chosen Hebrew nation from their captivity in the capital of the Chaldean Empire, in the manner already referred to in the foregoing chapter. The victory of Cyrus over the Chaldean Empire became in consequence necessary to the Divine plan for the release of the people of Israel from their captivity in Babylon, and for the granting of the decree which authorised the rebuilding of the Temple in Jerusalem. The words of this decree of Cyrus we may be pardoned for repeating here from another book of the Scripture :— "These things saith Cyrus, king of the Persians, All the kingdoms of the earth the Lord God of heaven hath given to me, and He hath commanded me that

I should build for Him the house in Jerusalem, which is in Judea."[1]

But if it was in the mind of God a sufficient reason for His giving the empire of the whole earth to Cyrus the Persian, for the sake of the service the Persian power was to render Him in return in the matter of the liberation of His people Israel, it was also part of His counsels to accept from this Roman power a far more signal act of service in the accomplishment of His design for the redemption of men, than any which was rendered to Him by the Persian power for the liberation of the Hebrew nation. This I proceed to explain.

When the fulness of time was come, and the Eternal Word became man, the consummation of His mission into the world was, that He should offer Himself as the Victim of atonement for the sins of the world. A Victim of atonement, it is plain, must have His life taken away; but this simply by itself is by no means enough. He must be known to be the chosen Victim of atonement, at least by those for whose sins He is to be offered in sacrifice. If, then, there is to be a question of a Victim of atonement being offered for the sins of the whole world, it is, to say the very least, in the highest degree fitting that the whole world should be implicated by a virtual participation in the act of the offering of the sacrifice. God has Himself condescended to become the Victim of the

[1] 1 Esdras i. 2.

sacrifice; where, then, is the world to be found to become the slayer of the Victim which is to take away its sin? On the solemn day of the annual sacrifice for the sins of Israel, all Israel assembled to be present and to participate in the sacrifice which was their annual offering for sin. Even this merely figurative and purely national annual rite was one that could not be done in a corner and out of sight. How, then, shall the One great sacrifice of the Divine Victim, whose blood once offered is to take away the sins of the entire world, be duly performed, except the act whereby the Victim of sacrifice is slain is likewise the act and deed of the entire world? But it can only become the act and deed of the entire world provided an armed military power exists in the world which has conquered all the nations, and which has so completely subdued them to its single rule, that this one military power has the empire of the whole world in its hands, and its act thus becomes virtually the act and deed of the whole world. If a universal empire of this kind issues its warrant for the sacrifice of the Victim being offered, then, under the warrant of such an empire, the whole world becomes virtually an agent and participator in the offering of the sacrifice by which its sin is to be taken away; and it is a self-evident truth, how eminently becoming it is, to say the least, that the whole world should thus be associated with the taking away of the life of the Divine Victim which is given to be the Atonement for its sin.

A kindred reason of the like kind appears in its being an indispensable part of the Divine plan that the Victim for the world's sin should, after being slain in sacrifice, rise again from the dead. The witnesses of His resurrection, indeed, were to be chosen witnesses and limited in number, and they were to be furnished with particular powers and gifts for confirming the credibility of their testimony ; but as regards the fact of His death, this was to be put absolutely beyond the power of denial, or even of doubt. And the public sentence of the Roman Procurator, Pontius Pilate, duly registered in the acts of the Empire, and carried into execution on the Cross of Calvary in the presence of a multitude of people gathered together from every remote portion of the vast Empire, was a part of the Divine plan, in order effectually to remove all possibility of raising any dispute or question as to the undoubted fact of the death of Him who was to prove the truth of His mission by His rising again from the dead.

The peculiar counsels of God as regards the city of Rome, however, by no means stop here. It is, of course, inevitable that the deed of Rome in taking away the life of the Divine Victim through her delegate, Pontius Pilate, must involve the most signal act of unjust judgment ever known, and that ever can be known upon earth ; yet nevertheless, as it was not the pleasure of the Divine Victim to enter any appeal against the sentence of Pontius Pilate, but to resign

Himself to it, "as the lamb before her shearers is dumb," so the particular judge, and not the city, has had to bear the burden of the guilt. And even for this very judge, and for all who, under his authority, co-operated to the carrying his sentence into effect, the Divine prayer was uttered, "Father, forgive them; they know not what they do." But notwithstanding this, considering that the city had thus unwittingly become the instrument of causing the sacrifice for the sins of the world to be offered, through the sentence, wholly unjust in itself, of one of her law courts, authorising the act of His Crucifixion, this same city thereby contracted a debt to the person of the Divine Victim who had suffered this great injustice, viz., the duty of offering to Him the most public and solemn act of reparation that it was in her power to give. This act of reparation was publicly offered and accepted when the first Christian Emperor, Constantine, voluntarily quitted Rome, and transferred his throne to the city on the banks of the Bosphorus which has ever since borne his name of "Constantinople." Rome then came into the possession of the reigning Pope, St. Sylvester, and has from that day continued to be the city of the Popes, as Vicars of the Divine Victim who suffered for the sins of men in obedience to the sentence of Pontius Pilate, and, as such, Rome has become the supreme seat in perpetuity of the government of His religion over the nations of the earth. From that day forward all the nations of the

earth, seeing the empress city pass into the service of the Victim of Pontius Pilate's unjust judgment, have been enabled with one voice to give glory to God and to His Christ, and to raise to heaven their one common cry of exultation, "Galilean, Thou hast conquered."

3. *Rome exemplifies the maxim of the Gospel, "Whoso humbleth himself shall be exalted."*

A third remarkable characteristic of the imperial power of Rome is this: that even under the dim light of her then greatly corrupted religion she is still seen always to acknowledge herself the servant of a superhuman power. Rome, though her corruption is at its height, is never found with any proud boast in her mouth, and is never heard to plume herself upon having acquired her pre-eminence by any merely human qualities, but solely through superhuman aid and intervention.

Moses had given a caution to the Israelite people not to attribute their exaltation to themselves: "Say not in thy heart, My strength and the power of my hand hath procured all these things for me; but remember the Lord thy God, that He hath given thee strength, that He might keep His covenant which He swore to thy fathers, as the present day showeth."[1] Moses, who certainly knew the character of the Israelite people, plainly anticipates that the future

[1] Deut. viii. 17.

glory and exaltation, which he was enabled to foresee that God would give to His chosen nation, will be sure to intoxicate them with the vain-glorious thought, "My strength and the power of my hand hath procured me all these things;" and this anticipation of Moses the event has only too fatally verified. It was this very intoxication with the thought of their particular merits and qualifications which caused the Israelite people to turn their backs upon a prophet who appeared among them only as a preacher, in the first place, of the kingdom of God and His justice. The evident likelihood, present to the minds of the Jewish people, was that this kingdom of God was nearly certain to become common to all the other people; whereas such pre-eminent merits and deserts as theirs called for nothing less than that the exclusive sovereignty over the earth should be placed in their hands. Now, among the many wonderful characteristics of the city of Rome, none is more striking than that we never meet, in the whole literature of Rome, with a solitary trace of the self-laudatory and self-glorifying spirit. No Roman writer ever thinks of attributing the marvellous extension of the Roman sway to any other than to a superhuman cause, to which Rome paid her debt of obedience. Rome, as represented by all her great public men, her orators, statesmen, or poets, never once thinks of saying, "My power and the strength of my hand hath procured me all these

things." On the contrary, Rome has a singular conciousness of being the Eternal City, and invariably acts and speaks with the exemplary moderation and the tranquil dignity that properly flows from this consciousness. The rule of the Gospel, "He that exalteth himself shall be abased and he that humbleth himself shall be exalted," has obtained the most signal verification of its truth in what is seen to have respectively befallen the cities of Jerusalem and Rome. Jerusalem, possessed of the light of the Mosaic revelation, satiated, so to speak, with the multitude of the Divine favours conferred upon her, but full of exclusive pride and vain-glorious sense of her prerogatives, as if they were justly due to her own merits, vainly thinking she was thereby about to secure her cherished prospects of universal sovereignty, rejects her Messias, calls for His Crucifixion, and is now trodden under foot by all the nations of the earth. Rome, calm and unmoved in the midst of her unparalleled greatness, and never for a moment wavering in exclusively ascribing it to her own subjection to superhuman power, has remained the Eternal City, the central seat of a power which, up to the present hour, continues to bind all the nations of the earth together in the bond of a Christian brotherhood, and makes her voice heard to the ends of the earth.

I shall have occasion later on to cite some of the principal passages from the Roman writers which express this sense of the city, that her greatness was

solely due to the protection of a superhuman power, and to her own perfect subordination to the will of this power. I must now pass on to the next characteristic.

4. *Rome exemplifies in a remarkable manner the truth of St. Paul's words, that God hath chosen the ignoble things of the world, and the contemptible things, and the things that are not, to destroy the things that are.*

No truth of history is more completely removed from the reach of dispute than that the city of Rome, prior to its foundation, had no previous state of existence in the form of any tribe or nation of people who were waiting for the time and the opportunity to commence building their capital city. Rome never had any antecedents, good or bad, and its citizens were simply without an ancestry. Things in every way ignoble and contemptible, and the things that were not, flowed into the foundation of Romulus as to an asylum, and the superhuman power which was in the city, and which watched over its growth, was able to form out of these outcast elements the masters of the world. In later times, when the city had attained to its supreme dominion, it had recourse to poets to try to invest the obscurity and nothingness out of which it sprang with a legendary ancestral descent from the remnants of the refugees of the city

of Troy. The stubborn facts of its history, however, could not be made to disappear by such means as these, and it continued, in spite of them, to be perfectly true that the mistress of the world by the Divine appointment sprang in the main from all the ignoble and contemptible things that sought an asylum within her walls. But then such St. Paul assures us is the very mark and token of the choice of God.[1]

5. *The Roman political state a remarkable example of the threefold blessing given to Esau*—(i.) *Agriculture,* (ii.) *Religion, and* (iii.) *Military organization.*

There are found in the Scripture two remarkable forms of Divine benediction upon human society subsequent to that which was given to the Patriarch Noah, and which descends to all the people born from him who form the present inhabitants of the world. The first is the blessing which was given to Jacob, and which is extended to all the nations and people who accept the Christian covenant of redemption; the second is that given to Esau, and which was rather extorted, contrary to the consent of the giver, by the vehement grief of Esau, than willingly and intentionally given. It is said in the Gospel that "the kingdom of heaven suffereth violence, and the violent take it by force;"[2] and during the times of the nations

[1] 1 Cor. i. 28. [2] Matt. xi. 12.

before Christ it would seem as if this blessing given to Esau had been permitted, in a certain sense, to have been taken by violence in the many cities and governments which covered the face of the earth, in all of which we may see that a certain extremely commendable measure of civilization, religion, and military organization was to be found. However, in none of them are the fruits of this threefold blessing so apparent as in the city of Rome, which its history shows to have been conspicuous among all the powers of the earth for laying the basis of its greatness on this triple foundation of agriculture, religion, and military organization.

Romulus sought to make the citizens of his city owners and cultivators of the land, and his wars with the neighbouring people were directed to the acquisition of territory and estates for his people to possess and cultivate: "*Thy blessing shall be in the fatness of the earth.*" Ownership and diligent cultivation of the land is the first foundation of all orderly human society, and the first principle of its stability and power. The second principle of stability in society is in "the dew of heaven from above," that is, religion so called, from its binding together the various human units in charity, mutual dependence, and good legal and moral order one with another. The whole voice of the nations of the world before Christ, as the whole voice of the Christian nations, proclaims against the unbelievers of the present times of the world the indispensable necessity of religion to the temporal

well-being of every form of human society: "*In the dew of heaven from above shall be thy blessing.*"[1] Religion was, equally with agriculture, the chief constituent element of the Roman state. Not but that Romulus personally, as the founder of the city, was very much more of the warrior than the priest; but even so early as in the first year of his reign we may see that the institution of suitable religious rites and sacrifices became one of his first cares after he had taken possession of his settlement on the Palatine. The last clause in the blessing of Esau is, "*Thou shalt live in the sword.*" All that we know of the constitution of Rome as founded by Romulus looks far more like that of a fortified camp than of a city addicted to the pursuits of agriculture and the arts of peace; and indeed Livy expressly says that, under the reign of Numa Pompilius, the neighbouring people were struck with amazement at seeing a city which they had begun to look upon in the light of a camp pitched in their midst to threaten the general peace, so entirely given up to the practice of religion. The subsequent military organization of the power of Rome is a matter of far too great a world-wide notoriety to require any special reference to be made to it here.

[1] The "dew of heaven" is a familiar Scripture allegory for religion. Thus the commencement of the Song of Moses is with the words, "My speech shall flow as the dew;" and in the sign given to Gideon, the dew falling into the fleece, the dew first represents the incarnation of God in the womb of the Blessed Virgin, and subsequently the Christian religion spread over the earth.

Here, then, to sum up a wide subject in a few words, in the city founded by Romulus, whose destiny it was to attain in course of time to the summit of an universal empire, there plainly appear from its earliest beginnings the three elements of the Divine blessing given to Esau—(i.) The ownership and cultivation of land, (ii.) the observance of religion, and (iii.) the art and science of war. "In the fatness of the earth shall be thy blessing, and in the dew of heaven from above ;[1] and thou shalt live in the sword."[2]

6. *A remarkable threefold parallel between the City of Rome and the Christian Church*—(i.) *The small beginning as the grain of mustard-seed ;* (ii.) *The entire absence of all Nationality ;* (iii.) *The gift of ennobling the abject and the outcast.*

As my particular purpose, in bringing before the reader the peculiar marks above enumerated that attach to the city of Rome, will be sufficiently served by something very much less than an exhaustive analysis of all the remarkable points which Rome presents to the examination of the careful student of her wonderful constitution, I might, quite consistently with strict justice to my subject, rest satisfied with the peculiarities which have now been brought under notice, and forbear further to fatigue the reader's patience. However, as there still remains a new, and,

[1] See note, p. 75. [2] Gen. xxvii. 40.

as far as I am aware, a hitherto unnoticed threefold parallel between Ancient Rome and the Christian Church, which was to succeed to the Empire, as well in appropriating both its material metropolis as also in transferring to herself the goodwill and attachment of the nations which the former city had been able to group round herself in an extremely visible and compact form of unity, I hope there will be found something so new and unexpected in the parallel that no reader will be seriously displeased with me for introducing it.

1. The first point in this threefold parallel is the strangely small beginning from which both commenced to enter upon their respective careers, which have alike in both cases terminated in the overspreading and in the subduing the world.

The kingdom of heaven is likened in the Gospel parable to the grain of mustard-seed which a man took and sowed in his field, being the least among seeds, but when it had grown, it is greater than all herbs, and becomes a tree, so that the birds of the air come and dwell in its branches.[1] But this is precisely the peculiar characteristic of the city of Rome and her empire over the nations, that it began from the very smallest beginning. Nothing could be more insignificant than the "Roma Quadrata" of Romulus, nothing less noble than the refugees whom he received into his asylum; and yet in this grain of mustard-seed, by the counsel of God, lay concealed the future empress city and the future mistress of the nations of the world.

[1] Matt. xiii. 31.

2. The second point of the parallel is the entire absence in both of identification with any particular nationality.

Christ has come to lift a standard to the nations, and to call them one and all, without preference or exception, to embrace a religion in the doctrines of which there is nothing whatever that can be seized upon and appropriated in such a way as to admit of its becoming identified in any peculiar way with any one nationality in particular. This very characteristic in the religion of Jesus Christ, it must be observed, is that which proved the rock of offence to the chosen nation. Could they have seen that Christ's religion provided any special and peculiar recognition for their particular nationality, perchance then they might have recognised Him. Even particular Christian nations have more than once been known to fall into the fatal snare of vainly attempting to force that to become their national "Peculium" which God has made the common prerogative of all the nations, to be enjoyed by them all on precisely equal terms. The imperial power, therefore, which is chosen to be the immediate precursor of this universal religion must plainly not be given to any one nation of people in particular, for this would be to subject them to the same rock of offence which proved fatal to the fidelity of the Hebrew people. It must be intrusted to an independent Government, constituted outside all nationality, and which, while it holds itself equally

well affected to all the nationalities of the world in common, is not in any important manner identified with any one of them in particular. If Rome is chosen, then, for the office of the imperial precursor of the Christian religion, there must be no such thing known as a Roman nationality. In place of it there must be a Roman citizenship, access to which, on the proper conditions, must be thrown open and made accessible, without partiality or exclusiveness, to all the nations of the world without a single exception.

Now such is precisely the case with the city of Rome, as I proceed to show.

Annæus Florus, the author of a well-known epitome of the history of the city, says that the Rome of Romulus was rather the spectre (*imago*) of a city than its reality, for inhabitants were wanting to it until Romulus established an asylum in a neighbouring grove. Hither a marvellous multitude of men began to congregate—shepherd people from Latium and Etruria; some also from beyond the seas, Phrygians; some of the followers of Æneas; some again from Arcadia; and those who had followed Evander. In this way Romulus gathered together one large body from various elements, and became the maker of the Roman people. Plutarch relates, that among the sacred ceremonies used in the foundation of the city was the following:—First, a circular trench was dug about what is now called the Co-

mitium, or Hall of Justice, and the first-fruits of everything that is reckoned either good by use or necessary by nature were cast into it, and then each bringing a small quantity of the earth of the country from which he came, threw it in. This trench had the name of "Mundus" (the world) given to it.[1]

Thus Rome, from the very first beginning, was a species of mirror or reflection of the great Christian unity of the various nations of the earth, all changed into subjects and members of the one Catholic Church of Jesus Christ.

3. Rome and her citizenship, which was closed against no one in all the nations, is a mirror and reflection of the heavenly citizenship which is the free gift of the Christian religion. St. Augustine writes, "That Romulus and Remus are said, out of a desire to increase the multitude of their city, to have established an asylum, to which whoever could effect an escape, he was held free from whatever guilt he might have contracted—a wonderful example to the honour of Jesus Christ, that was sent into the world before Him."[2] St. Augustine's words are incontestable, but, nevertheless, they scarcely render adequate justice to the character of Rome, which may fairly claim not only to have been a mirror sent into the world beforehand to reflect the grace of Christian baptism, as cleansing the receiver and discharging him from the whole of his existing debt to the justice of

[1] Plutarch, Romulus.

[2] Civ. Dei, i. 34.

God, but also a mirror of the ennobling and transforming power of the Christian religion, which receives men as sinners, but puts them into the way of becoming saints. Rome not only received every comer to her asylum and protected them in it, but very much more than this; there existed a superhuman power in the city that enabled her to rehabilitate her refugees, and out of them to create and form the future masters of the whole world.

From the above by no means exhaustive array of the signs and marks of a Divine election that has watched over the city of Rome to make it the special servant of the designs of God, I think no reflecting mind can easily refuse me my conclusion; namely, that if, after all these varied tokens of a special Providence having taken the city of Rome under its own particular rule and disposition, for the attainment of the greatest and most important designs connected with the government of the world, the evident rule of bringing the gerents of imperial power one after the other into relations with the chosen nation is broken off, and not applied to this last and by far the most remarkable of all the bearers of this imperial power, there will then appear a clear gap in the harmony and consistency of the designs of this Divine government, for which it will be simply in vain to endeavour to find any satisfactory explanation.

But I must now proceed to my next point.

CHAPTER IV.

An investigation, the object of which is to ascertain that the establishment by law of a Religion of Monotheism was not only a thing perfectly possible at the time Rome was founded, but a political necessity under the peculiar circumstances of the then rising City of Rome.

THE stage at which our inquiry has now arrived may be said to be as follows:—We have seen the great extent to which the religion of Monotheism, as derived through the legitimate and appointed way of sacred tradition from the Patriarch of the Deluge, prevailed in the Assyrian, Chaldean, and Persian Empires, and in what further way, through the special disposition of Divine Providence ruling over the world, the chosen nation of Israel, the prophet-people, were brought into relations with these three powers, to rekindle among them the embers of the sacred fire, of which their falling away into idolatry endangered the extinction. We have seen also how the doctrines of Monotheism, in the main borrowed from the sacred literature of the Hebrews, came to permeate the nobler part of the Greek philosophy, and the providential service rendered by Alexander's Empire in spreading this philosophy along with the civilization of the Greeks far and wide

among the conquered cities and peoples of Asia. From all which, taken together, the reasonable inference arises, that should it be according to the plan of the Divine government over the world to take the gift of imperial sovereignty away from the Greeks in order to transfer it to the hands of any other gerent, the religion of Monotheism would be given to the new gerents of the gift, through the channel of some providential communication which would be instituted between them and the chosen nation of the Hebrews. And in this case the Hebrew nation would only be fulfilling once more, in the same manner as heretofore with all the previous gerents of the sovereignty, the office of the candle of God set on the candlestick on purpose to give light to all that are in the house.

Next we passed in review a number of extremely remarkable characteristics of the city of Rome, the existence of which is never so much as even noticed in ordinary works that profess to contain Roman history. From the sum of these, taken collectively, the conclusion appears to be incontestable, that the city of Rome bears the indelible marks of being in the most eminent sense the peculiar city of Divine Providence. Hence, also, the further conclusion follows, that if the facts above examined lead to the conviction that the Hebrew nation received the special commission to act the part of the Divinely-sent prophet of Monotheism to the four preceding gerents of the gift of imperial sovereignty, the

Hebrew nation would infallibly also receive a similar commission to become the prophet of Monotheism to the special city of Divine Providence, chosen to be the final gerent of the gift of the imperial sovereignty under which God Himself would elect to become Man, and to accept the sentence of death of one of its law courts as the mode of offering the sacrifice of human redemption for all the children of Adam throughout the world.

To the prejudice of a conclusion thus appearing from internal reasons so eminently agreeable to right reason, exception may be taken, the spokesman of which may be supposed to reply to me with an objection put in somewhat of the following form:— "It must always be the merest idleness to argue from grounds of probability or fitness in favour of a thing which the then existing state of the world, as this has been from time immemorial universally understood, clearly shows to have been a manifest impossibility. At the time Rome was founded, it was a simple impossibility that the religion of Monotheism could have become the established religion of any city of the Gentile world."

Now, although I should be perfectly within my right were I to make no other reply than to say to my objector, "In this respect you are but making a perfectly gratuitous assertion, of which you do not so much as attempt to offer a shadow of proof," still, as there is the best reason for thinking that the above

objection represents with tolerable accuracy the general frame of mind before which I shall have to produce my evidence, it will but be a natural part of the preliminary task I have set myself, to proceed to dispose of this objection in the manner already explained as constituting the third topic of the preparation necessary for producing the evidence.[1]

Desiring, then, to reduce my argument under this third topic within the smallest reasonable limits consistent with rendering justice to the subject, I shall confine myself to insisting upon the two following points, notwithstanding that the subject opens before me room for a very much wider and more comprehensive treatment.

1. That, on the ground of a belief in a Divine Providence ruling over the family of men, there is only one possible rational conclusion, namely, that the normal condition of mankind in every nation is that of a political society constituted under a religion of pure Monotheism established by law, and that political society, as the same was found constituted under the various motley religions of polytheism and idolatry, is the more recent, abnormal, and diseased religious condition of political society, to which the Hebrew nation was called to provide and apply a certain partial and incomplete remedy, pending the coming of the Son of God in His human nature, to whose Divine work it would be reserved fully to cleanse the nations

[1] See page 10.

of the whole world of their abnormal disease of polytheism and idolatry.

2. That the state of the world, as well in the times preceding the foundation of Rome as in those both contemporary and subsequent to it, was such as to admit of all kinds of adaptations of the Mosaic law being introduced into the various local and national codes, according as the founders of these codes were more or less acquainted with the Hebrew legislation: and that, under the exceptional circumstances of the city of Rome, the religion of Monotheism established by law with a civil code on the model of the Mosaic law, was not only a possibility, but even a political necessity, for the peculiar population of the then rising city.

To commence, then, with the first point, we find it to be generally characteristic of nearly the whole multitude of those who deal with what may be called Gentile history—that is, the history of the various nations previous to the Christian era—that they more or less fall into the way of speaking of the polytheism and idolatry that prevailed among them as if it were a recognised truth, universally admitted, that polytheism and idolatry was the normal condition of all nations since the confusion of languages, and the Monotheism of the Hebrew people the one solitary exception to the general rule. Yet the least possible reflection ought to suffice to show that such a notion contains in itself nothing whatever less than the total and entire subver-

sion of the belief that the world is under the government of one Supreme Divine Intelligence, whose will it must always be that He alone should be the object of the worship (*latria*) of His intelligent creation.

The only legitimate religion for all the sons of Adam is the religion and worship of the one God, Lord of the heaven and the earth; and this was the religion which the Patriarch of the Deluge, Noah, was commissioned to teach to the generations of men to be born from him. Judith's hymn of thanksgiving has a beautiful expression of this truth: "Let all Thy creatures serve Thee, because Thou hast spoken, and they were made: Thou didst send forth Thy Spirit, and they were created; and there is no one who can resist Thy voice."[1] The subsequent covenant of circumcision, into which the God of heaven was pleased to enter with Abraham and his seed, left the commission given to Noah precisely in its original force; and when Moses was sent on the special mission to the children of Israel to deliver them from their bondage in Egypt, and to bind them to the observance of the peculiar law which he was instructed to deliver to them, under the promise of the greatest rewards if they would be faithful in observing it, and the threat of the most terrible judgments if they failed to obey it, this particular act of God left the duty of the other people of the world to perpetuate the religion of the Monotheism taught by Noah and his worship of sacri-

[1] Judith xvi. 17.

fice precisely in its original condition. The new privileges given to the Hebrew nation were given to them to make them the candle of God, set on a candlestick to give light to all the other nations, that as the original sacred fire of the Monotheism taught by Noah declined among the nations, it might be rekindled, whenever occasion served, from the new fire planted by the ministry of Moses in the midst of the Hebrew nation.

On the principle, then, of admitting the belief of the world being under the government of one Supreme Intelligent Divine Ruler, it appears from the Biblical records of the times before the Flood that God had to deal in that world with the sin of open and direct blasphemy against Himself, in addition to all the other human vices which existed then, as they also exist now. He combated this blasphemy by His prophet Enoch, who preached the final judgment of God upon the offenders,[1] but without effecting the desired reformation. Thereupon came the Divine judgment of the deluge, which reduced the inhabitants of the earth to one single family—that of the priest and prophet Noah.

The design of God in inflicting this judgment upon

[1] The passage of the sacred writ in which we learn this occurs in the Epistle of the Apostle St. Jude, as follows :—"But Enoch, the seventh from Adam, prophesied of these, saying, 'Behold the Lord cometh with thousands of His saints, to take judgment upon all, and to convict all the impious men of the works of their impiety, and all the sinners of the hard words which they have spoken against God'" (Jude 14).

His creation was, of course, first, the necessary act of the vindication of His outraged sovereignty upon the impenitent offenders, who had been duly warned to amend their ways before the judgment was executed upon them; but after this there appears a perfectly clear and intelligible design in the preservation of the single family of the priest and prophet Noah, which may be explained as follows.

A new world was to be born and to overspread the earth, descended from this one patriarch, prophet, and legislator. The perpetual religious unity of this future world was to be secured in the person of its progenitor, the priest and prophet Noah. Pure Monotheism was to be its religion, and the law of God was to furnish its jurisprudence.

The former world, born from Adam and Eve, possessed, indeed, the memory of their expulsion from Paradise, and was subject to the sentence "Unto dust shalt thou return," but Paradise might easily come to be forgotten when cities came to be built, and then, also, death, deferred for some eight or nine hundred years, could hardly be held to press upon the mind as a something that impended, in a way to force men to reflect on what comes after death. To the world, however, to be born from Noah's family, with a very much diminished term of mortal existence, the judgment of the Deluge on the inhabitants of the earth might be expected to remain a standing lesson of the Divine government not to be forgotten

by each generation as it came—a memento, in short, for every one for all time.

"Discite justitiam moniti."

Whatever the inhabitants of the earth may have done in the times before the Deluge, at least the inhabitants of the earth descended from the priest and patriarch Noah might be reckoned upon as sure to treasure up the memory of the great act of God that had swept away a whole world, and to preserve religiously all that their patriarch would hand over to them for the observance of the Divine commandments, and for the teaching and perpetuation of their religion of Monotheism.

What the intention of God was in this respect, as regards the effective instruction of the various generations of the family of Noah in the tenets and observances of their Monotheism, as they would keep increasing and multiplying in virtue of the Divine benediction given, we can only learn from the perfect parallel of the rules and provisions which were prescribed to the chosen Hebrew people descended from the person of their patriarch Abraham. The Monotheism of Noah could, of course, not directly differ in any essential respect from the Monotheism of Abraham or of Moses. Where any difference might exist, it would necessarily be limited to the fact of the subsistence of the more precise terms of a covenant between God and the descendants of

Abraham than that made between Him and those who could only claim descent from the older patriarch Noah. The descendants of Abraham were equally descendants of Noah; and so far as regards the obligation to perpetuate the sacrifices of Monotheism, and the handing on the necessary instruction in the tenets and precepts of Monotheism, this, from the nature of the case, could not be susceptible of any material change. Whether directly descended from Abraham or only from Noah, the question, as regards the religious obligation, must in either case be precisely the same. Hence in the Book of Genesis, beyond the outward mark of circumcision, nothing whatever distinguishes the family of Abraham from the rest of the people. Abraham, returning from the rescue of Lot, meets with a priest, Melchisedech, whose religion is the then universally prevalent Monotheism of the descendants of Noah, to whom he pays tithes of the spoils, and receives the priest's blessing in return. When the family of Abraham has multiplied, and their delivery out of Egypt has been accomplished by the ministry of Moses, there is no essential difference between the sacrifices which Moses institutes and those that were offered and ordered to be perpetuated by Noah. The decalogue of Mount Sinai is nothing more than an ampler form of the seven moral precepts which a Hebrew tradition assigns to Noah. The law of the Sabbath is not a Mosaic institution,

and the duty of its observance is only enforced by a "Remember that thou keep holy the Sabbath-day."

Nothing, consequently, can be more absolutely unfounded than the notion that the essential difference between Jew and Gentile consists in Monotheism being the normal religion of the Jews and Polytheism the normal religion of the Gentiles. The religion of Monotheism is the debt of the creature to the Divine Creator, and, as such, at all times remained equally due from the Gentile as from the Jew. The difference between the Jew and the Gentile came to consist in this, that the Jew entered of his own free will into a covenant with God, the outward mark of which he agreed to bear in his flesh, the terms of the pact being, on the one side, that he and his nation should be a holy people, and should observe the law of God, His ceremonies and His worship, keeping themselves distinct from the errors and abominations of all the other people; while the God of heaven, for His part of the pact, undertook to bring them into the land promised to Abraham, there to exalt them to great wealth, honour, and dignity, and to suffer Himself to be called their God, the Lord God of Israel; but in the event of their failing to observe the terms of their covenant, then He threatened, as part of His covenant, to subject them to every kind of humiliation and suffering.

As, then, the religion of Monotheism brought with it to the Israelites the burden of perpetuating the

knowledge of the Lord God of Israel, by the duty which was incumbent on the father to teach his sons, and of the Levites to instruct the populations of the various towns and villages of the people, so we are warranted to infer from the analogy that is discernible in all the acts of the Divine government, that the Monotheism taught by Noah brought with it precisely the same duty to all his descendants. We possess, unfortunately, no early Gentile literature of any kind to throw the least light upon the manner in which the generations that immediately succeeded Noah set about the work of teaching and practising the religion of Monotheism; and beyond the occasional scattered notices which the Hebrew sacred records contain, we are left to simple surmise. However, at least this much is undeniable, that from the first moment that the Gentile literature begins to supply us with information, we cannot fail to be at once impressed with the truth how much the Christian world has to learn from its predecessor, the Gentile world, in the way of outward reverence and veneration for the rites of its religion, the sanctity of its altars and their sacrifices, the respect and veneration paid to their priesthoods, the certainty with which the vengeance of Heaven was looked upon as sure to fall upon any crime of sacrilege and impiety, the sacred inviolability of an oath, and of many other duties and virtues of the primitive religion. It is necessary in this Gentile

world to be a monster, and to live in a cave underground, in order to say—

> "Οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν
> Οὐδε θεῶν μακάρων, επειὴ πολὺ φέρτεροι ειμέν."
> Odyssey, ix. 275.

while the language of the ordinary citizen of a Greek city, in the vicinity of the places which their religion taught them to regard as sacred, is,

> "Ας τρεμομεν λεγειν,
> Και παραμειβόμεσθ'
> Αδέρκτως αφώνως."
> Œdipus apud Colonos, 130.

It would be to lose sight of the necessity for confining my argument within its requisite limits to do more than to draw attention to the circumstance that so great a student of the religion of the Gentile world as Ralph Cudworth, the author of the "Intellectual System of the Universe," was brought to the conclusion, from everywhere meeting with proofs of the spirit of deep religious veneration connected with the religion of the Gentile world, that, to quote his words, "The religion of the nations was by no means the nonsensical thing that it is commonly supposed to be." The reason he gives for this is perfectly sound. The religious errors into which the nations fell, he says, were similar to the continual lapses of the Hebrew people into idolatry. A Jew yielding to the temptation to mix himself up with the religions of the surrounding people, did not intend in this a

direct act of apostasy, or a rejection of his faith in the Monotheism of his own people, but hoped to be able to reconcile the two together. And later on, there were those who appeared to have openly claimed the liberty to combine the religion of the nations with their own. The prophet Sophonias speaks of men who would swear by the Lord, and swear by Melchom.[1] Precisely the same principle appears in the religion of the nations. The worship of the one supreme God of heaven became associated with lesser objects of worship, and though the eventual issue was the terrible ruin and corruption of religion which covered the face of the earth at the time of the birth of Christ, for a long time the light of the Monotheism derived from the patriarch Noah survived. We, therefore, are not by any means authorized to conclude that the irruption into the cities of the Gentile world of the lesser objects of worship, and even of the worship of images, was able totally to extinguish and eradicate the traditional belief of mankind in the one supreme Lord and Creator of the universe and the world of men. The long and protracted agony of the various Gentile religions in conflict with the religion of the Cross, before they were finally swept away, bears the most irresistible testimony to the numerous elements of the original Monotheism of the Patriarch of the Deluge that remained indissolubly united to them.

All the numerous scattered notices in the Hebrew

[1] Soph. i. 5.

records from which we can collect any information as to the fate of the Monotheism of the Patriarch of the Deluge, as perpetuated amongst those descended from him, perfectly agree with the general view, also entertained by Cudworth, that has been expressed in the preceding pages. The Monotheism of Noah was in possession of the whole earth up to the date of the Tower of Babel, and it is from this date that the gradual decline begins. How to trace the stages of its progress is almost an impossibility, owing to the entire absence of all cotemporary literature, except so far as the few scattered notices which occur in the Scriptures come opportunely to our aid. From these it plainly appears that the progress of the invading errors was altogether gradual. The Psalmist's testimony, given at a time when the silent process of decay had been steadily running its course for something like fifteen hundred years, does not go beyond lamenting "the *diminution* of truths among the children of men" ("diminutæ sunt veritates a filiis hominum"—Vulg.; ολιγώθησαν αἱ ἀλήθειαι—Sept.[1]) And that the loss of the knowledge of the one true God among the nations was through a very gradual downward decline (truth is sovereign over the world, and not error), clearly appears from the circumstance that the scattered notices occurring in the earlier books of the Scripture recognize far more of the knowledge of God among the nations than those

[1] Ps. xi. 2.

occurring in the later books. Thus we learn from the Book of Genesis that Joseph in Egypt married the daughter of an Egyptian priest, and from the Book of Exodus, four hundred years later, that Moses married the daughter of a priest of Madian, without any indication whatever of the repugnance which these alliances could not fail to have inspired, had these priesthoods been known at the time to have been consecrated to the service of any idolatrous worship, to say nothing of the service of the demons. And, moreover, Moses after he has become the leader and legislator of his people, is seen to admit his father-in-law Jethro, the same priest of Madian, to his counsels and to consent to follow his advice in the appointment of the seventy judges.

Again we have the testimony and example of the servant of God, Job. He and his three friends, whose discourses respecting God and His government of the world of men are admitted into the canon of the Scripture, all belonged to the Gentile World, and by whatever light of inspiration they may have spoken at the time, they were all in possession of the knowledge of God as this had come to them handed down by the sacred tradition derived from the Patriarch Noah.

The prophet Micheas, says, "My people, remember, I pray you, how Balak asked Balaam the son of Beor, What shall I offer to the Lord that is worthy of him? shall I bend the knee to the most High God? shall I give my first born for my iniquity?" and how

Balaam answered, "The Lord requireth from thee to do judgment, to love mercy, and to walk in fear in the presence of thy God."[1] Here is a prophet of Israel quoting the knowledge of God that existed among the nations for the special instruction of his own people.

The testimony of the Book of Wisdom is too remarkable to be passed over. The author of the book, who was a cotemporary of Alexander the Great, and wrote it for the encouragement of the Jewish Synagogue of Alexandria, then subjected to severe oppression from Ptolemy who had established himself as king over Egypt, represents God as still having a care for all the nations of the world, "there being no spell of enchantment that can prevail for their extermination, and no reign upon earth of the powers of darkness" (non est in illis medicamentum exterminii nec inferorum regnum in terris[2]). Then after having shown how the whole government of God is full of wisdom, and how the gift of wisdom is necessary for all human government and the source of all dignity, prosperity, and success, he has this remarkable testimony that it has been through the gift of this wisdom from on High, "that the paths of those who are on the earth have been corrected, and men have learned the things that are pleasing to God."[3] Chapters xiii. and xiv., indeed, contain the only account that has come down to us of the manner in

[1] Mich. vi. 8. [2] Wisd. i. 14. [3] Wisd. ix. 18.

which the nations of the world came to lose by slow degrees the light of their original Monotheism.

The testimony of the Book of Ecclesiasticus is precisely to the same effect. Its writer also says, "Look, my sons, among the nations of men, and know that no one hath hoped in the Lord and hath been confounded." [1] Here we have Israelites exhorted to take a lesson from those among the nations who put before them the good example of putting their trust in the one God, Lord of heaven and earth.

It would occupy too much time to gather together a greater number of these scattered notices, and then I have to remember, that more is not required from me here, than to remove out of my way what is literally nothing in the world else than the most simply gratuitous possible assertion, viz., that "at the time Rome was founded it was a simple impossibility that the religion of Monotheism could possibly have become a religion established by law." Except then that the removal of this assertion out of my way affords me a plea for this survey of the real condition of the world before Christ, which I hope will more than repay my readers by the novelty of the knowledge it will bring under their notice, the mere force of the objection to be met would certainly be insufficient to warrant all the pains which I am taking to remove it. As much as this I think is now clear, that the religious condition of the Gentile World before Christ, whatever may have have been the culmination

[1] Eccles. ii. 11.

of ruin and corruption to which it had arrived at the time of His birth, was by no means during the earlier stages of this decline in the totally forlorn condition we commonly take for granted, in a manner for which we have no sufficient warrant.

I now proceed to the second point I proposed to insist upon, namely, that a narrower examination into the religious condition of the Gentile World about the period of the foundation of Rome will issue in the discovery of very incontestable proof that, the establishment of the religion of Monotheism in the city of Rome was not only in itself perfectly possible, but that it was really the only wise and politic course that the legislator of the city could adopt. Monotheism offered the only possible mode of making religion the foundation of the laws of the city, and of combining together, in one compact harmonious political and religious society, the great variety of heterogeneous mixed nationalities to which not only its first inhabitants belonged, but from which it always remained the standing principle of the city, continually to recruit and increase its population. We must remember that the Gentile World had but one, and one only, conviction with respect to religion, namely, that political society was a simply impossible thing, except the sanctions of religion could be brought in to supplement the imperfection of the ordinary laws, and the piety, worship, and sacrifices of the national religion could sweeten the burden of life to the citizens, and

nourish in their minds the patriotism and public spirit without which political power and stability must always dwindle down to the merest shadow.

I suppose myself, then, for the moment to be in conversation with a friend who is as thoroughgoing a sceptic as can be imagined on the question of its being possible, at the time of the world when Rome was founded, that the religion of Monotheism could ever have been established by law as the religion of the city. With a view to make a somewhat considerable inroad upon the ground on which he believes himself safely entrenched in his scepticism, I shall invite his careful attention to a little circumstance which, occurring in the history of the prophet Jonas, for the most part escapes observation, but which I think will soon be acknowledged as throwing a most remarkable light on the question, as to the extent to which the ideas of Monotheism appear to have been perfectly familiar among the population of the Western European world some extremely short time previous to the foundation of Rome.

I need not repeat a history so familiar, and to which reference has already been made, as that of Jonas finding himself on board the ship in the Mediterranean, bound for some European port. When the storm falls upon the vessel, the master of the ship comes to Jonas, and says to him, "Awake, thou sleeper, and call upon thy God." We are quite familiar, during the times that have enjoyed the light of the

Gospel, with numerous narratives of ships' crews, being in imminent danger of being lost at sea, where probably almost the very last thing the master of the vessel would think of, would be that there was any sort of advantage to be gained by his going down to wake up a passenger to tell him to fall to his prayers, under the belief that these could have any effect one way or the other in saving the ship. The world, a little before the time that Rome was founded and which was without the light of the Christian religion, whatever in other respects may have been its condition, is undoubtedly in the present instance perfectly able to read to the Christian world a very good lesson on the benefit of putting trust in God in circumstances of imminent peril; as it appears also that it can sustain a comparison without any fear of being put to shame with the same Christian world, in respect of the general prevalence of a popular belief in the power of prayer as a preservative in the presence of danger. And although the light arising from the recent discoveries, which have enabled the historical inscriptions recovered from the ruins of Nineveh and Babylon to be deciphered, is not yet sufficient to enable us to arrive at more than a fair impression that ancient Nineveh must have possessed the religion of the God of heaven as an established form of worship recognised by the laws of the city, a circumstance plainly occurs in the narrative of Jonas which must remove all doubt as regards the extent to which

the knowledge of the existence of the one true God was widely spread in the Western world equally with the Eastern. When the crew of the ship have cast lots in order to know for whose fault the storm has come upon them, and when the lot falls upon Jonas, the whole ship's company listen to Jonas without the least symptom of surprise when he informs them, "I am a Hebrew, and I fear the Lord God of heaven." Though they are Gentiles, apparently natives of the West, they appear to know perfectly well who the "Lord God of heaven" is, and when, in compliance with Jonas' instructions, they cast him into the sea, they quite naturally address their own prayer to the same Lord God of heaven, saying to Him, "O Lord, let us not perish for the life of this man, and lay not innocent blood upon us, for Thou, O Lord, hast done as Thou hast willed." The crew, there and then, took Jonas and threw him into the sea, and the Scripture narrative further informs us, "that the men feared the Lord with a great fear, and offered sacrifice to the Lord, and vowed vows."[1]

I should then ask my sceptical friend, Supposing Numa Pompilius to have followed the example of the Queen of Saba, and to have sojourned in Jerusalem the time that was necessary to master the knowledge of jurisprudence, for which he had acquired so great a name and celebrity, if he thought Numa could have had any real difficulty in persuading his citizens,

[1] Jonas i. 14–16.

supposing them to have been in the main men of the same stamp as the crew of the ship in which Jonas took his passage, to acquiesce in his establishment of the same religion, the sacrifices of which these sailors offered, without their being seen to be subject to so much as the shadow of any external persuasion or leadership? and without anything whatever, except a spontaneous religion, appearing to be mixed up in their case? The population of Rome in the time of Numa Pompilius were not anything more than refugees, who had broken all the ties that bound them to their former homes, and finding themselves shipwrecked as regards their prospects in life, and that their hopes of being able to rehabilitate themselves in the world were all bound up in the city to which they had fled for an asylum; if such ideas as those exhibited by the crew of Jonas' ship were current in the world at that time, what possible motive could the citizens of the Rome of that day have had to be otherwise than in the highest degree satisfied and contented with all that Numa may have brought to their city from Jerusalem. My friend, indeed, may still say to me, I do not believe anything of the kind. I should then, in this case, press upon him that what he might choose or not choose to believe would be entirely a matter for his own consideration; but that he must at once withdraw his confident assertion as to the alleged impossibility of what has been laid before him.

Precisely the same light is thrown upon this as-

sumed impossibility from another incident which is recorded in the deutero-canonical Book of Judith. When Holofernes, at the head of the Assyrian army, was beyond measure astonished to find that the Hebrew nation were preparing themselves for resistance, he called upon the leaders of the allied forces that came from the two neighbouring people, Moab and Ammon, to answer his question, who this people, occupying the mountain country, could be to think of resistance, and what could be their history? Achior, the leader of the Ammonite contingent, rose up to reply, giving Holofernes quite a summary of their history, that their religion was the worship of the "one God of Heaven" (unum Deum cœli), and that so long as they were faithful to the duties of their religion they could not be conquered. This reply so enraged Holofernes and his council of war that they sent Achior bound as a prisoner to the nearest city Bethulia, promising him that when the city was taken he would be put to death. The event turned out, as the book in question informs us, exactly the contrary to the announcement of Holofernes. Judith cut off the head of Holofernes, and the whole Assyrian army panic-stricken fled in a total rout. When Achior was called to see the head of Holofernes which Judith had brought back, the sight of the wonder had such an effect upon him that he abandoned the Gentile rites and believed in God, and together with all his followers received circumcision,

and was numbered with the people of Israel. My supposed friend may here still say, You have not yet convinced me. But I shall reply, I have never undertaken to convince you; but, at least, concede to me, that if Numa Pompilius went to pay a visit to Jerusalem, and you can surely not venture to deny that there may have been tourists at that time of the world, there cannot be the least impossibility but that his visit to Jerusalem, and his study of the Hebrew sacred literature and history, may have had an effect upon his mind similar to that which seeing the head of Holofernes had upon Achior.

The dates of these events are not very accurately ascertained, but that which is related in the Book of Judith may have been more or less about the same time subsequent to the reign of Numa Pompilius, as the mission of Jonas to Nineveh preceded it.

However, supposing my friend still to continue very incredulous, I should go on to point out to him that there are two remarkable cases of legislators who gave their laws to their respective cities and peoples, scarcely more than a generation later than the lifetime of Numa Pompilius, the account of whom which is preserved in the Gentile literature merits the very closest attention in connection with the hazardous assertion, that it would have been a simple impossibility, even if Numa Pompilius had himself obtained the knowledge of the Hebrew sacred books by going to live for a period of time in Jerusalem,

that he could ever have made any use of his knowledge in framing the laws and the ecclesiastical constitution of his city.

The lawgivers in question are Zaleucus, who legislated for the city of Locris and the Locrians, and Charondas, who, according to Diodorus Siculus, gave his code of laws to the city of Thurium, both neighbouring states in the south of Italy. What is especially remarkable is that both had the credit of being Pythagoreans[1] equally with Numa Pompilius, though both together with Numa who was earlier still, are ascertained to have lived more than half a century before the arrival of Pythagoras at Crotona. What the nature of the evidence that is contained in this marked feature of the Gentile tradition, which singles out all the legislators in whose laws traces of their having known the peculiar legislation of the Hebrew people can be detected, to fix upon them the name of Pythagoreans, though long anterior to Pythagoras, will in due time form the subject of a separate investigation. For my present purpose it will be sufficient that I should show, with as much regard for brevity as the subject will admit, that both these legislators plainly betray that they must have been well acquainted with the Hebrew law, and that they had no scruple to borrow from it, and

[1] Seneca, Epist. xc., says, "Zaleucæ leges Charondæ que quæ laudantur. Hi non in foro nec in consultorum atrio sed in Pythagoræ tacito illo sancto que Secessu didicerunt jura quæ florenti Italiæ et per Italiam Græciæ ponerent."

to make use of that which they found suited to their purpose.

Of the laws of Zaleucus, we have fortunately the preamble preserved on the second volume of the Florilegium of Stobæus, while Diodorus Siculus has preserved for us a fairly ample account of the laws of Charondas. The whole of the preamble of the laws of Zaleucus, with the solitary exception that in compliance with the reigning order of ideas, the Divinity is two or three times spoken of in the plural form as gods, is a document so noble and just that it would do honour to the code of law of any Christian state.

"All the inhabitants, whether living in the city or the country, should, in the first place, be persuaded and firmly believe that the gods exist; a truth, the conviction of which cannot but arise on looking up to the heavens and the earth, and there beholding their beautiful order and adornment (for these can neither be the creations of men or of chance); and that they are to be worshipped and honoured as the cause to us of all the rational good which we enjoy. Every one therefore should so put in order and possess his mind as that it should be pure from everything that is evil, since God is not honoured by the man of evil life, nor can He be acceptably served by the mere excess and costliness of the things consumed in His worship, as if He were some evil-minded man, but only by virtue and the deliberate choice of just

and noble deeds. Wherefore it is necessary that every one who seeks to attain to favour with God should endeavour to the best of his ability to become good in deed and in principle (προαιρέσει), and should not fear the things that threaten injury to property half so much as the things that lead to disgrace; and that he should account him to be the best citizen who prefers to forfeit his worldly substance rather than to incur prejudice to his regard for honour and justice. But to the many, to whom it may not be easy to persuade themselves of the foregoing truth, and who possess minds easily moved to injustice, let the advice be herein given; to wit, to all the men and women who are citizens and to all the sojourners, that they one and all be careful to have the gods continually in remembrance as existing, and as certain to exact retribution from all that are guilty of injustice; and, moreover, that they take due care to place before their eyes the time when it will come to each individual to have to bid adieu to his life; for then it happens to all when they are about to die that a great remorse falls upon them, when they recall to memory all the things in which they have acted unjustly, added to a most vehement wish that they had done everything according to justice. Wherefore it behoves every one previous to each several act of his life to familiarise himself to the thought of this particular time as if it were actually present, for in no way so effectually as by this will he bring his thoughts to

run continually upon that which is honourable and just."

Zaleucus then proceeds to recognise temptation to do wrong as coming from an evil demon, for protection against which he recommends recourse to be had to prayer, especially before the altars and in the sacred groves; and he prescribes the diligent avoidance of all bad company and the practice of listening to moral discourses, after which he lays down in general terms the duties of the several classes of citizens to each other, especially the honour due to parents from their children, and from the citizens to the public law, a state of general anarchy being the greatest of all calamities that can befall the city.[1]

Internal evidence certainly here speaks as strongly as it possibly can speak, that the school of law of the Hebrew people, together with the books of Solomon and Moses, could be the only course from whence Zaleucus could have acquired the unparalleled clear grasp of religious truth which this preface to his laws displays. Unfortunately we have in the case of Zaleucus no further evidence of any great importance to which to appeal than the actual contents of this preface. Diodorus Siculus, in his mention of Zaleucus, acknowledges the entirely novel character of his legislation, which, so far, very strongly confirms the voice

[1] The genuineness of this preface has been disputed, but in a very gratuitous manner. See Bishop Warburton, Divine Legation of Moses, Book II. § 3, for an elaborate examination of the arguments used to discredit the genuineness of the extract in Stobæus.

of the internal evidence, inasmuch as what was derived from the Hebrew law, would, as we may easily suppose, strike the ordinary Greek as something strange and unusual; but here we may leave the case as far as Zaleucus is concerned.[1]

As regards Charondas, the contemporary and neighbour of Zaleucus, the account preserved by Diodorus, is happily far more circumstantial; and the proofs of his having borrowed from the Mosaic law are more precise and particular. The citizens of Thurium fixed their choice upon Charondas to give them a code of laws for precisely the same reason which caused the citizens of Rome to be so urgent in pressing upon Numa Pompilius, the retired citizen of Cures, the acceptance of the throne of their city. The Romans, to whom nothing whatever warrants us to attribute the folly of entertaining their belief on insufficient grounds, would not rest satisfied until they had Numa for their king, because he was known to them to be "omnis humani ac divini juris consultissimus."[2] And according to Diodorus the citizens of Thurium chose, for a perfectly similar reason, Charondas for their lawgiver because he was known to them, as τὸν ἄριστον

[1] The words of Diodorus are, καὶ καταβαλόμενος ἐξ ἀρχῆς καινην νομοθεσίαν ἤρξατο πρῶτον περὶ τῶν επουρανίων θεῶν (Lib. xii. c. 20), which may be paraphrased, as "taking first principles for his foundation, he began his new legislation, by laying down the doctrine respecting the heavenly deities. This, in which Diodorus perceives a complete innovation from the usual practice, is precisely the Hebrew principle of deriving all law from the one Divine source." Hear, O Israel, the Lord thy God is one Lord.

[2] Liv. i.

των εν παιδείᾳ θαυμαζομένων πολιτῶν, "the first man among those of the citizens who were in repute for their learning."[1] Charondas, Diodorus goes on to say, qualified himself for his task by the diligent examination of the codes of *all* the lawgivers (*ἐπισκεψάμενος τὰς ἁπάντων νομοθεσίας*), from which he chose, what appeared to him to be the best, and embodied them in his code.

Among the strange peculiarities which Diodorus enumerates as having been introduced by Charondas, was the law by which he obliged all the citizens to send their sons to school to receive a literary education, the public revenues being taxed to provide the salaries of the masters. The lawgiver deemed instruction in literature to be most indispensable, and as Diodorus adds the remark, *μάλα προσηκοντως* with the greatest reason. Several of these reasons he enumerates and concludes with the following "because it is literature alone that preserves the acceptable sayings of the wise men, the revelations of the gods, and in a word, is the keeper of all philosophy and instruction, handing them on to those that come after for ever," Charondas in this most excellent law, according to Diodorus, made provision for that which had been neglected by all the earlier lawgivers. Where else could Charondas have acquired the idea of such a new legislation except from the Hebrews. Here is the very fundamental principle of the Mosaic constitution

[1] Diod. Sic. xii. c. 11.

of the Hebrew nation, the necessity for the instruction of the youth of the nation in their own sacred literature, and the setting apart the tribe of Levi to make a provision of men qualified for the work and charged with the duty of being the instructors of the people, in return for which they enjoy a provision specially assigned to them for their maintenance.

If Charondas had not been acquainted with the living example of the possibility of his legislation being carried out in practice which the Hebrew nation placed before his eyes, it would certainly be singularly unreasonable to imagine, first, that he would have devised the very idea of such a bold experiment; and, secondly, even if the idea had occurred to him, that he could possibly have had such confidence in it as to take upon himself the terrible responsibility of attempting to carry it out in practice. There is no stronger proof to any reflecting mind of the Divine mission of Moses as a legislator than the absolute contrariety of his code of laws to any known previous system of law. All reflecting men are compelled to confess that it must have been a simply superhuman task for any mere human intelligence to have pre-conceived and framed a code of law by which a whole people could have been held fast bound to a way of life rendering them for all times an exceptional people different from all the other people of the whole earth. There is no human responsibility equal to that of the lawgiver, who binds not only the

living but the unborn generations to observe his laws; and though Diodorus prefers to say that Charondas invented much out of his own head rather than to acknowledge the Hebrew law as the source from which he borrowed, this we shall learn in due time was only the common practice of the Greeks, who borrowed without scruple or measure from the Hebrews, but scarcely ever once had the justice to acknowledge the source from whence they derived their plunder.

In addition, however, to the fact of the example of Hebrew people offering the only warrant to Charondas for his till then unknown experiment in legislation, two incidental points in the account of Diodorus bear a singular testimony to their Hebrew original. The obligation to a study of literature is made the foundation of the political state, because this literature contains the "*Θεῶν χρησμούς*" and the "*φρονίμων ανδρῶν αποφάσεις.*" Here we have, in a manner quite unknown to the rest of the Gentile world, the two fundamental principles of the Hebrew political state introduced into the constitution of the city of Charondas. "The Lord thy God," says Moses, "afflicted thee with want, and fed thee with manna, which thou and thy fathers did not know, that He might show to thee that not in bread alone doth man live, but in every word that proceedeth from the mouth of God."[1] And at the end of the Book of Ecclesiastes, the Preacher says, "The words of the

[1] Deut. viii. 3.

wise are as goads; . . . more than these, my son, do thou not seek."[1] Charondas evidently was a very great innovator upon the ordinary Greek ideas of government, but from whence he derived his innovations, there can be, I think, little further room to doubt.

It happens also, curiously enough, that we come to learn from Diodorus a peculiarity of the law of Charondas in which his code was perfectly identical with the law of Moses. Charondas, with a view to ensure the stability of his laws, had enacted that no citizen could bring forward any proposition for the repeal of any enactment, except upon the condition of appearing with a halter round his neck, with which he was to be afterwards hung in case the assembly of the people should fail to vote the repeal. He relates three examples of appeals that were thus made by the speaker appearing with the halter round his neck, and one of these is our instance in point. This was the case of a man with only one eye, who had put out the eye of another who had two. Charondas's law, which was the law of Moses, required an eye for an eye; but the defendant in this case pleaded that the penalty would be unequal, for he had not deprived the plaintiff of sight, but only of one out of two eyes, whereas if his own remaining eye were to be put out, he would be reduced to total blindness, which was plainly not a fair thing. The man in this predicament came with the halter round his neck and pleaded

[1] Eccles. xii. 11.

his cause before the public assembly in the forum, who allowed his appeal and granted him the exemption he asked for. This incident furnishes us with the definite and tangible proof that Charondas was even minutely acquainted with the legislation of Moses, as one among the other codes which he had made his study.

I think, then, my incredulous friend must now find that his assertion of the supposed impossibility that Numa Pompilius would have experienced in applying any knowledge he may have acquired of the Mosaic legislation is very much more than merely hazardous. However, I am not disposed to let the question concerning the value of his assertion rest here. I proceed to add a rather strong reason for holding, that not only would Numa Pompilius have encountered no real obstacle in introducing a system of legislation and religion as nearly conformable to the entire Hebrew model as the nature of the case and the circumstances of his city permitted, but had he failed to make full use of his knowledge, he would have encountered certain failure, and have most signally belied the character for legislative science and wisdom which all antiquity with one voice consents to attribute to him.

We must never lose sight of the peculiarity, without a parallel in the entire history of the world, that marks the city of Rome. The providence of God, intending to give the empire of the world to this one

city, begins by severing all its citizens from their connection with any one nationality in particular, and establishes the rule that the principal increase and growth of the city shall ever consist in the incessant influx of population from without, who must first be stripped of all connection with any particular nationality before they can be fitted to be incorporated with this city. They are to find, so to speak, at least their new political nature in the city and its citizenship, and from whatever part of the world they may have come, and with whatever traditions of race, name, or language, if they are to become citizens of Rome, every reminiscence of their previous nationality must be left outside the gates of the city, in which henceforward they are to find their renovated existence. Now as in the whole Gentile world there exists literally nothing but national religions, the same rule of the City of Rome which strips the new candidates for the citizenship of the city of their nationality must also strip them of their former national religion. Let us only for a moment suppose that Numa Pompilius had given perfect freedom for every settler in Rome to have brought into the city the various local worships which were familiar in the particular province from which he might himself have come. The city must at once have been inundated with idols and priesthoods of every description, and the peculiar unity and strength of the Roman name would have

been, so to speak, straightway strangled in its birth, and rendered impossible. A curious description is preserved in the fifteenth Satire of Juvenal, which may serve to give us an idea to what an impossible condition Rome would quickly have come, had Rome not possessed a religion of its own, as capable of extinguishing any longing for national worships as the glory and dignity of the citizenship of the city, and the hope of one day attaining to it, was capable of making every new comer willing to forget his former country whatever it might be. Had Rome once admitted the local deities of the several places from which its population was brought, the local deities would soon have kindled internal dissensions and set the city in a blaze of internal feuds. Precisely such a catastrophe is Juvenal's description of what actually came to pass in Egypt from this very cause.

> "Summus utrinque
> Inde furor vulgi quod numina vicinorum
> Odit uterque locus, quum solos credat habendos
> Esse Deos quos ipse colit" (xv. 35).

If Numa Pompilius really was the wise and prudent legislator, which every voice proclaims him to have been, having to legislate for a city the citizens of which were both actually, and promised to continue to be, this unprecedented miscellaneous aggregate of refugees from all parts of the world, from simple reasons for public policy he would have striven his utmost to make the Monotheism of the Hebrew

people the legally-established religion of the city, and have studied by every means in his power to have modelled the constitution of his city on the pattern of that of the city of Jerusalem. It is not simply a truth of revelation that it is God, "qui facit unius esse moris in domo;"[1] it is just as much a truth of wise political economy that unity of religion can alone form a strong and united body politic. And since the whole history of Rome, as no one can venture to controvert, proclaims that its existence as a political power is founded upon its religion, from which all the public acts of the city are seen to be always inseparable, the unparalleled strength and unity of which this city displays an example in history, to which nothing anywhere else is found to make even a remote approach, forms one of the most conclusive arguments that unity in its religion, at least in the beginning, could alone have been the real source of the unparalleled unity and strength of its counsels. But, of course, in this case, we find ourselves brought to Numa Pompilius as a legislator who went, like Zaleucus and Charondas, to study the science of legislation among the Hebrew people, and who being far better circumstanced as regards the peculiar character of the city which had called him to occupy its throne, was able in consequence to be under infinitely less restraint in the use which he could make of his knowledge.

[1] Ps. lxvii. 7.

CHAPTER V.

On the respective characteristics of the original Monotheism of the human race, and of the renovated and rehabilitated Monotheism of the Chosen Nation relatively to each other, and relatively also to the later Polytheism of the Nations that were called into existence by the confusion of languages.

The question of the true religious condition of the nations of the world before the birth of Christ is one involved in such a maze of conflicting opinions and doubtful foregone conclusions, respecting nearly all of which it is quite reasonable to anticipate that one after another they will have to be abandoned to their fate in proportion as this important branch of sacred science comes to be subjected to a new scrutiny, guided by the light of the great increase of knowledge that is being continually acquired—that one more preparatory task remains to be accomplished before the work of producing the evidence can be commenced with the requisite security against the danger of preconceived bias and traditional prejudice.

The fall of the Gentile world into the depth of the disorder and the corruption of its religious belief and of its morality, in which it was found at the time of the birth of Christ, is both sufficiently complete and

sufficiently humiliating to human nature, to remove all reason for wishing to make out the case to have been worse than it really was. We have already seen that the falling away of the Gentile world from the religion of the Patriarch of the Deluge came to pass after the manner of a gradual downward decline, in dealing with which the Divine government over the world had recourse to many signal acts of mercy and goodness, well calculated to arrest it in its course and to correct it. The various measures which were taken by no means failed in effecting their purpose, while foremost among these measures of preservation from shipwreck was the planting in the midst of the nations the chosen nation of Israel, to be the prophet-people and the candle of God for giving light to the rest of the world. When, therefore, St. Augustine, under the influence of the horror of a Christian soul at the vices and abominations that marked the living Paganism of his own time, allowed the expression "*Massa perditionis*" to escape from him in his "City of God" as a description of the condition of the Gentile world, it would be a most signal injustice to a mind so profoundly Christian to fix upon a chance word of this nature as if it contained, or possibly could contain, a mature theological judgment upon the real religious condition of the Gentile world, especially when such a judgment cannot fail upon due examination to be found fraught with a most serious accusation against the love and care of the

Heavenly Father of men for His children, who, into whatever deplorable errors they may fall, always remain His children and the objects of His unfailing solicitude.

The fall of the Gentile world into its errors and superstitions was very far from being the abject and unintelligible folly that it is commonly supposed to have been. The worship which the Christian Church pays to the three Divine Persons of the holy and ever-blessed Trinity is well known to it as perfectly reconcilable with the lesser cult and religious honour that is rightfully claimed for the holy angels and the saints. This the vast bulk of the Christian people is quite unanimous in paying to them without the least scruple or misgiving. It was, then, as we may easily perceive, in a perfectly analogous manner, that the Monotheism of the Patriarch of the Deluge recognised as equally legitimate the same lesser religious cult of the holy angels and the honour due to deceased heroes and benefactors of the various generations which now began to succeed one after the other. Much more after mankind lost its unity by the confusion of tongues at the tower of Babel, and when religions in consequence became national, nothing could be more just and becoming than that these nations and tribes, separated as they were from one another by the barrier of diversity, both of speech and of place of habitation, should be drawn towards an increase of religious devotion to the guardian

angels of their particular territories, and should feel themselves more than ever disposed that the memory of the heroes who had either been their legislators, their deliverers from great dangers, or their teachers and benefactors, should be associated with their altars and their religious festivals. If the nations under the Christian religion have enjoyed, and still continue to enjoy, the privilege of living under the protection of their celestial guardians, who may be either holy angels or otherwise, saints who formerly were men and women, who had been born and lived and died among them, the Gentile world under the Monotheism of its Patriarch had in the nature of things precisely the same claim to a like privilege. This is what the Roman code of the twelve tables recognizes, as the text of the law preserved for us by Cicero may be cited to show. "Let the people worship those who have always been esteemed dwellers in heaven, as likewise those who by reason of their merits have a place in heaven, to wit, Hercules, Liber, Esculapius, Castor, Pollux, Quirinus. But of all such powers by reason of which it is given to men to mount up to heaven, to wit, reason, virtue, piety, faith, in honour of these let there be shrines. Let no one, however, perform any solemn sacred rites in honour of vices."[1]

[1] "Eos qui cœlestes semper habiti colunto, et ollos quos endo cœlo merita locaverunt Herculem, Liberum, Æsculapium, Castorem, Pollucem, Quirinum. Ast olla propter quæ datur homini ascensus in cœlum, mentem, virtutem, pietatem, fidem; earumque laudum delubra sunto. Nec ulla vitiorum sacra sollemnia obeunto."—Leg. ii. 8.

If the Monotheism of the Patriarch of the Deluge had never suffered any worse derogation than is sanctioned by the foregoing law, or indeed if the city of Rome herself had in this respect but remained faithful to her early legislation, we may easily perceive that the preaching of the Christian religion would never have found society in her walls fallen into the actual condition of ruin and degradation, of the collision with which the Christian society had to stand the brunt.

Enough, then, has now been said to enable us to clear up a point respecting which we shall soon perceive, how much the right appreciation of it affects our subject, while it is hardly possible to describe the extent of mystification with which it is commonly speaking surrounded. If we hear mention made in early Roman history of temples dedicated to Hercules, Castor and Pollux, Æsculapius, and others, the conclusion that an idolatrous worship was offered in these temples is not in the least the more a matter of strict necessity than the same conclusion would be if it were a question of inferring that the worship must needs be idolatrous in a Christian church because it might happen to be dedicated to St. John the Baptist or to St. Dionysius the Areopagite. This was the familiar taunt of the Pagans in the time of St. Augustine, and his reply was, that the shrine was dedicated to the honour of the martyr, but that the sacrifice offered in it was that of the one true God, whose servant the martyr had been. There is a

pretty generally known hymn, written by the late Dr. Faber, that bears the title "Faith of our Fathers," which has never, to my knowledge, at any time given occasion to the least suspicion that some object of idolatrous worship was being therein publicly proposed; and yet I suppose, under our prevailing order of ideas, every schoolboy who reads in Livy that Numa Pompilius erected a temple to the honour of "Fides" has to be duly impressed with this fresh proof of Numa having been an idolater; and it is far from certain, if it came to be known that Numa was the founder of the very legislation by which every species of idol was rigidly excluded from the city, whether even this would be allowed to make any difference to the conclusion that he was most undoubtedly an idolater.

If the Christian religion were not specially guarded against the danger, by the Divine Institution of a vigilant central supervision and government which is able to keep its subjects, in all their different nationalities of the earth, firmly bound together as one body, and to make its voice heard and its laws recognized all over the world, penetrating through all the local barriers created by difference of nationality, the lesser cult of the holy angels and of the saints might perfectly well come to reproduce, through a similar degeneracy, the same ruin of which by its former degeneracy it was the active cause in the Gentile world. The original Monotheism of the world

descended from Noah was, as far as we have any knowledge, entirely unprotected by the institution of any such central government. Hence, when the confusion of tongues began to produce distinct nationalities, which, besides being alienated from each other by difference of language were also divided by separation of territory and embittered by rivalries and wars, the original Monotheism began to give place to the unlawful prominence of the lesser objects of cult more immediately identified with the political and social existence of the various nations. Religions became national, and nationality proved the first enemy and solvent of the original religion of Monotheism. The worship of the one true God, Lord of heaven and earth, and the Creator and Ruler of men, is necessarily a bond of union between all men, as nationality is necessarily a cause of jealousy and mutual aversion. Consequently with the coming into existence of nations between whom rivalry and distrust was their normal attitude to each other, no wonder if the original Monotheism of the world entirely denuded of the protection of any central government or even warning voice, was ousted in the various nations out of its legitimate place as an established religion, to make way for inferior and more national objects of worship. When this came to pass, Monotheism was then left to be perpetuated as the general voice and tradition of the human race, as far as this was able from time to time to assert itself

in the face of the inferior objects of the national worship; these, as time advanced beginning to assume a more and more degrading character, till they reached the point of being birds and beasts and creeping things, finally culminating in the worship of the fallen demons.

What has now been said will very much help to throw the required light upon a subject, the importance of which to the purposes of our investigation we shall soon come to perceive. This is the true nature of the relation of the original Monotheism of the Gentile world to its later Polytheism—that is, to the inferior objects of national worship, which nearly everywhere throughout the Gentile world dethroned it from its rightful place as the established religion. We never meet in the Gentile world with the slightest symptom of any fear or dread being shown lest Monotheism should at any time recover its strength, and proceed to claim its own again. A thousand and one testimonies of poets, historians, moralists, and philosophers are forthcoming in the works of all the writers of any distinction, both in the Greek and Latin classics, more or less openly acknowledging the beauty and the inward truth of the belief in the creation being the work of one supreme intelligent Ruler. All superior minds in the Gentile world betray their deep dissatisfaction with the degrading histories and fables related of the various members of the established Pantheon. Plato even goes so far as

openly to say that such stories are quite unfit to be publicly taught in his ideal Republic.[1] And St. Augustine, as we have seen, quotes a very remarkable acknowledgment from Varro, that those who first placed "images of the gods before their people took away religious fear from their cities, and added to the existing errors." He mentions at the same time Varro's testimony that for 170 years the city of Rome practised its worship without admitting any images into its temples, in which course, had they persevered, says Varro, the gods would have been more religiously worshipped ("castius colerentur"[2]). Yet not a single voice is heard in public that dares to call for any reform—not so much as a word is spoken to suggest the idea that any change for the better can be so much as looked for. Seneca expressly declares it to be the distinguishing mark of the philosopher that he will never so much as think of setting public opinion against himself by attempting to interfere with the popular beliefs. The great city which has the world at its feet is a Colossus, not to be moved out of its way by any voice that any of its citizens can raise. The reigning Polytheism of the Empire is quite secure from so much as even the thought of any possible danger threatening its disestablishment. The consequence of this is, that the original Monotheism of mankind is at perfect liberty to enjoy any amount of currency as a beauti-

[1] Plato, Rep., p. 377.

[2] Civ. Dei, iv. 31.

ful and exalted belief, and as a universal popular tradition, expressing itself, as Tertullian says, in the language of the workshops and the streets; and the reason is, that as a political power it is, on all hands, judged to be defunct, there being not so much as the shadow of a chance that it can ever claim its own again.

> "Video meliora probo que
> Deteriora sequor,"

perfectly expresses the mind of the intelligent Romans of the latter days of the Republic, as regards the true ancient religious beliefs of the Gentile world. They give the very highest honour to Monotheism in their literature, but in their temples and before their altars they offer their sacrifices to Jupiter, Juno, and Mars, and consent to swear by the genius of Cæsar.

The following passage from Cicero, I think, may be taken as a very good sample of the complete condition of peaceful armistice that subsisted between the ancient traditional Monotheism of mankind and the particular established Polytheism of the Roman political power. If any of the leading politicians of Rome, cotemporaries of Cicero, could have had the smallest chance of being heard, they would have been quite as well disposed as were the enemies of Socrates, to have accused him of a design against the religion of the State. The chance, however, simply did not exist, and Cicero, consequently, is able, in his books, "De Legibus," to publish the following state-

ment, which is only one among many, savouring of the purest possible Monotheism, and this without running the risk of provoking so much as a single word of challenge.

"This provident animal, thoughtful, sagacious, never at a loss, witty, of mindful memory, full of schemes and plots, whom we call Man, was created by the Most High God in a certain exalted condition. He alone out of so many sorts of animate creatures, and natures, is a partaker in the gifts of reason and thought, of which all the others are deprived. For what is there, I will not say in man, but throughout both the heaven and earth, that is more divine than Reason, which, when it has become mature and perfect, is called Wisdom. Since then there is nothing better than reason, and reason is found to exist in both man and God, it is reason that is the first basis of a fellowship between God and man. For among those between whom there is reason in common there is also a fellowship of right reason."[1]

What else is this statement than literally the

[1] "Animal hoc providum sagax, multiplex, acutum, memor, plenum rationis et consilii, quem vocamus Hominem præclara quadam conditione generatum esse a supremo Deo. Solum est enim ex tot animantium generibus atque naturis particeps rationis et cogitationis cum cætera sint omnia expertia. Quid est autem non dicam in homine sed in omni cœlo et terra ratione divinius? Que cum adolevit atque perfecta est nominatur rite Sapientia. Est igitur, quoniam nihil ratione melius, ea que in et in homine et in Deo, prima homini cum Deo rationis societas. Inter quos autem ratio inter eosdem etiam recta ratio communis est" (Leg. i. 7).

Mosaic account of the creation of man by God in His own image and likeness? Cicero, then, can have perfect liberty to give free currency to such beautiful Monotheistic truth in a literary production. But if he had gone into the Forum to harangue a public assembly in order to persuade them to destroy the image of Jupiter Capitolinus, and to re-erect in its place the original altar to the supreme God, who had created this "animal sagax multiplex," &c., he would then, as we can have very little doubt, have anticipated the Christian martyrs.

Passing from the contemplation of the above necessarily brief picture of the completely tranquil and quiescent condition into which the original Monotheistic belief of the nations of the world had dwindled away, we must now contrast with it the contrary phenomenon of the warlike and aggressive Mosaic Monotheism of the Hebrew people. Respecting this, however, the remark may be permitted that at the time of the world when Cicero lived, the Monotheism of the Hebrews, though by no means even then fallen into an equal degree of emasculate quiescence with the original Monotheism of the patriarch Noah, nevertheless bore but sadly few visible traces of the sacred fire that had enabled Moses to resist the whole combined power of the kingdom of Egypt, and Elias to oppose himself to the fury of an idolatrous king supported by nearly the whole of an idolatrous people at his back. It

also had followed in the wake of the general decline, and was waiting for the coming of the promised Divine Standard Bearer, to acquire the new strength by which it would again become an aggressive power and proceed in the words of St. Paul, "to lead captive every understanding to the following of Christ."[1]

There can, I think, be but one conclusion that can result from the study of the law which Moses was instructed to give to the Hebrew people, namely, that the Hebrews were to be educated to become a religiously warlike and aggressive people. The Monotheism which Moses inculcated was not to be merely the beautiful theory of Cicero, that could clothe truth in the most perfect form of language on paper, and be quite satisfied that it should remain there and never dream of its making its way to the Forum. Hebrew Monotheism was to become an indomitable aggressive power which was to invade the cities of the vicious and demoralised nations of Palestine, to slay their inhabitants with the sword, to pull down their altars, to burn down their groves, and to erect on the territory polluted with their abominations the one altar of the Lord God of heaven, who had condescended to become the Lord God of His people Israel. The language of the Monotheism of Moses is, "Who will rise up on my behalf against the evil-doers, and who will stand up with me against the workers of iniquity."[2] While

[1] 2 Cor. x. 5.

[2] Ps. xciii. 16.

all that the Monotheism of Seneca dares to say is, that the "wise man will not interfere with the public morals, and will not set the people against him by anything unusual in his way of life."[1] To the Monotheism of Moses toleration of anything contrary to itself is completely unknown. It must be sovereign where it is, and eject in the most summary way everything contrary to itself. Its language in this respect is as unambiguous as it can be, "Mine eyes are turned towards the faithful of the earth, that they may fix their habitations with me. He that worketh pride shall not dwell in the midst of my house."[2] Of course, a people who represent such ideas as these must manifestly be something singularly exceptional in the midst of the nations; and it is plain, from the very nature of the case, that the code of law under which they live must be something without a parallel in any other people. In a word, they must be in some way of which there is no other example to be found, "the people of God upon earth," God must give them their code of law and they must be bound to Him to observe it. It must be in His power to reward them in so signal a manner if they remain faithful to His law, that they shall see as plainly as possible that no inducements which the other nations can offer them to quit it and to assimilate themselves to their neighbours will bear any comparison to what

[1] Epist. xiv.

[2] Ps. c. 6, 7.

they have to gain by remaining faithful; and it must also be in His power to punish them in so exemplary manner, that their terrible experience of His anger shall come in to compel their faithfulness, when the charm of the rewards of obedience loses its hold over them. They have of their own free will entered into the covenant to keep His law, and what between the allurement of the recompense of obedience and the just dread of the consequences of disobeying, they must be made to keep their covenant. All that is requisite, both to preserve them distinct from the other nations and to prevent them from being drawn away from the strict rule of their Monotheism, which admits of no turning aside to the right hand or to the left, must be done for them. If they require the mission of prophets to speak to them in the name of the Lord their God, prophets will be sent to them. If it is necessary to deliver them from their enemies, their enemies will be annihilated before them; if they require to be punished they will be delivered into the hands of their enemies, who will then be permitted to afflict and to reduce them to servitude. Israel, in a word, is become "the Lord's inheritance," and no combination of all the nations of the earth can take the peculiar people out of the hands of their Lord and God.

It is not necessary to take more than such a cursory glance at the main features of the Mosaic law as the above, clearly to perceive that their lawgiver

Moses had his mind divinely enlightened upon the nature of the work which was entrusted to him, and that the peculiar constitution which He was instructed to give them, was framed by a more than human intelligence to preserve this one Nation separate and intact in the midst of all the other nations; the distinctive principle of its life being that it was to be able to be sufficient within itself for itself. The chosen nation was intended to be an object of wonder, of envy, and of admiration to all the other nations and people of the earth, who were to exclaim on coming to learn the excellence of the laws and precepts which the Lord their God had given them, "Behold a wise and understanding people, a great nation."[1] But then the chosen nation was not like the Greeks to go travelling round the world in search of wisdom and knowledge, neither was it by the appropriation of what belonged to others and by the dressing this out in its own way, that it was to become famous. Moses said to them, "This is your wisdom and your understanding in the sight of all people, that you observe all the precepts and the judgments which the Lord my God hath commanded me, and that you carry them out in practice." Balaam had prophesied of Israel, "This people shall dwell alone and shall not be reputed as one among the nations."[2] Yet its isolation from the other nations was not to become any bar to the growth of

[1] Deut. iv. 6. [2] Numb. xxiii. 9.

its power or intelligence. While the nation remained faithful to its covenant, princes and people came from the ends of the earth to hear the wisdom of its sovereign, and they exclaimed, "Blessed are thy men, and blessed are thy servants, who stand before thee always and hear thy wisdom."[1] The city by being faithful to its covenant became known as the Mistress of Nations. (Domina gentium—Vulg.; πεπληθυμενη εν ἐθνέσιν—Septuag.) But afterwards their prophet wrote to them in their captivity in Babylon. "What is it, O Israel, that thou art in the land of thine enemies. Thou hast turned aside from the fountain of wisdom: for if thou hadst walked in the way of God, of a truth thou wouldst have dwelt in an everlasting peace. Learn where is prudence, where there is virtue, where there is understanding, that thou mayest know where there is also length of days and abundance, where is the light of the eyes and peace."[2]

No doubt but that it proved to be a very hard burden to this people to be required as Moses rigidly exacted from them, "Thou shalt not enter into any treaty with (with the conquered nations) neither shalt thou pity them. Thou shalt not allow intermarriage with them, thou shalt not give thy daughter to his son, neither shalt thou take his daughter for thy son, because she will lead away thy son that he shall not follow me. . . . But rather this shall ye do, Over-

[1] 3 Kings x. 8. [2] Baruch iii. 10–14.

throw their altars, break in pieces their statues, cut down their groves and burn their graven images. For thou art a people holy to the Lord thy God. Thee hath the Lord thy God chosen that thou shouldst be to Him a peculiar people, out of all the people that are on the earth."[1] This was a hard service, and Moses was well aware that it was so; for, shortly before his death he said to his people, "I know that after my death you will quickly decline from the way that I have commanded you, and that evils will come upon you in the latter days."[2] Joshua in the same manner never wished the truth disguised from the people; on the contrary, he insisted that they must clearly understand how extremely heavy a burden it would prove to them in practice to observe faithfully the terms of their covenant. He said publicly to the people a little before his death, "You will not be able to serve the Lord, for He is a holy God, mighty and jealous, and will not forgive your wickedness and your sins. If you leave the Lord, and serve strange gods, He will turn and afflict you after all the good He hath done you."[3] Notwithstanding this warning, the whole nation persisted in the determination that they would abide by their covenant.

The end, then, that we have gained by the above brief survey of the relation of the original traditional Monotheism of the nations, and the condition into which it had dwindled down of a perfectly passive

[1] Deut. vii. [2] Deut. xxxi. 29. [3] Josue xxiv. 19.

and quiescent attitude towards the reigning Polytheistic worship, which held undisputed sway in the later times of the Roman Republic, over the altars and temples, and the directly contrary spirit of indomitable active aggression, and an irrepressible resolve to assert the mastery and dominion of the restored Monotheism of the Hebrew people, I take to be something of the following kind. If it is to be admitted as true that the city of Rome really did obtain the religion of Monotheism from the Hebrew people, through the ministry of Numa Pompilius, and if Numa Pompilius really went in person to study the science of jurisprudence in the school of Divine law in the city of Jerusalem, or otherwise with the disciples of Elias in their college or monastery on Mount Carmel, whether one or other or possibly both, what we have now gone through will furnish us with two separate tests, each of them well capable of acting the part of the touch-stone in the most effective manner, in a manner indeed from which there can not be so much as the possibility of any escape.

If the early religion of the city of Rome was the Monotheism of the Hebrews, embodied in the ecclesiastical system of Numa Pompilius strictly enforcing the Mosaic law of the prohibition of all images, and regulating the sacrifices of the temples in some similar manner to that in which the crew of the ship in which Jonas was a passenger offered their

sacrifices, and made their vows to the Lord God of heaven, we must certainly in this case expect to see Rome exhibit at least a very well defined portion of the Hebrew jealousy and vigilance against the admission of any rites or sacrifices from the surrounding people where idolatry was known to prevail without let or hindrance. The city of Rome must infallibly give unmistakeable proof that she knows that she is in possession of a religious treasure that is not only well worthy of being jealously guarded, but which the example of the Hebrew city will have taught her that it is a matter of life or death so to guard it, or otherwise it will be lost. It will indeed not be at all too much to expect that the city of Rome will have learned from the city of Jerusalem that all her political honour, greatness, and dignity is conditional on her fidelity to her religion. Here, then, we shall gain our first test. The character of the great Monotheistic city of the Gentile world must shine in the public acts of the city, and manifest itself plainly in ways far too numerous to elude observation. Here, then, there will be the first clear incisive test for the science of the historian to apply to the history of the city.

And here I may be allowed to renew a remark already made, that when there is question of any great and important fact of history, which supposing it to exist and to be true, must necessarily betray its existence by inevitable consequences certainly flowing from it, if we consent to have its truth staked on the

appeal to the evidence of these consequences, the application of such a test as this partakes of the nature of what may be called a "kill or cure remedy." Either these necessary consequences, by the undoubted evidence of their existence, bear an irrefragable testimony to the truth of their cause, or by their absence, if they do not absolutely prove the case against their alleged cause, they place an insurmountable barrier to its ever attaining to the character of an admitted truth. An appeal, therefore, to a searching test of this nature, must issue in one or other alternative, in confirming more strongly than ever, or in equally strongly discrediting what has been alleged.

The second test will be if possible even still more precise and certain in its application. If Numa Pompilius really went to study law in Jerusalem, and brought home with him to Italy the Mosaic code, so that he was able to model the laws of Rome upon those of the Hebrew city, the science of the Jurists preserves quite sufficient knowledge of the earliest jurisprudence of the city, which is the fountain of the science of legislation for all the civilised people of the world, to be able to ascertain by a perfectly conclusive process of analysis whether the presence of Mosaic legislation is found in the laws of Rome, as also to what extent it is so found. From this test there can be no possibility of any escape.

And now, before entering upon the task of bringing forward the body of evidence which, after what has

now been gone through, need be no longer delayed, let me say to my readers, that hitherto we have been dealing with nothing beyond *a priori* proofs, the necessity for which, as I have been careful to insist, has been more or less forced upon me in order to be able to oppose something like a powerful solvent to the kind of hardhearted incredulity I must expect first to have to overcome and vanquish. This, however, having been now as I must hope satisfactorily accomplished, I may now subscribe in the most unequivocal manner possible to any proposition that may be laid before me, to the effect that no conclusion can possibly follow as regards facts of history from any *a priori* reasoning. Facts of history are the most stubborn things possible, and not only are they incapable of being established by any *a priori* reasoning, but the greater the real magnitude of the fact, the stronger the reasons become why human history should have preserved the necessary memory and records of the fact. And as it is scarcely possible to name a single fact of history that can bear comparison in point of magnitude, or which is pregnant with the same number of important consequences as this one in question, viz., whether Rome in the beginning obtained the religion of the Lord God of heaven from the Hebrew nation, and established it by law, if this is one of the stubborn facts of history, we are certainly bound as reasonable men to say, "Of course there exists ample historical testimony to its truth." The

reason is obvious, otherwise we are driven to the impossible supposition that all mankind is involved in one vast conspiracy against itself and its own interests, and that all truth lies hopelessly buried under an immovable mass of mendacity and falsehood.

The above admission, then, being thus amply made, there appears no further plea now for delaying to proceed to the business of the proof.

CHAPTER VI.

The evidence of the Apostle St. Paul as to the primitive Monotheism of the city of Rome; and the light which his evidence throws on the absence of all open recognition of this primitive Monotheism in the Classic writers of the Augustan and subsequent periods.

My first care, now that I find myself as I may hope reasonably liberated from the network of all the old standing foregone conclusions, which in all human probability would have rendered my undertaking only one more of the numerous examples of labour in vain, spent upon the fruitless task of trying to turn the current of public thought into a new channel, must be to look round and see where a credible witness is to be found, who can give us some evidence that is above suspicion, as to the matter of fact, whether or no the city of Rome was ever actually in possession of the religion of the Lord God of heaven, which I may again remind those of my readers in whose thoughts there may still linger some remnant of their old standing incredulity, is only to place the city of Rome on the same level as regards religion with the crew of the ship in which Jonas was a passenger.

The first whom I shall cite as a witness is one

whose testimony I think we shall have every reason to receive with perfect confidence, both on the ground of the unquestionable competency of his knowledge, and also of his unimpeachable superiority to every inducement that could stand in the way of his speaking the truth. The witness in question is the Apostle St. Paul, and I shall presently have to show that the truth could be spoken publicly in the city of Rome on this particular question by no one else except by one who, like St. Paul, had considered his life to be already forfeited. In a word, it was necessary for any one before he could morally confront the public opinion of the city of Rome, in its then existing condition, with the open declaration of its former knowledge of God which we are about to hear, to accompany its utterance with the undisguised avowal, "æstimati sumus sicut oves occisionis," "we are accounted as sheep destined for slaughter."[1] Then, and then only, could such a truth be publicly proclaimed in the city of Rome, and as the event has shown, the speaker who has the courage to proclaim that which the city desires to have kept in concealment, must pay the forfeit of his life under the sword of the city's public executioner, for the apostolic liberty with which he reveals the secret of the city's apostacy from the truth it once held in honour. Besides being a Christian Apostle, St. Paul, we shall remember, was a Roman citizen, and unlike the other apostles he had

[1] Rom. viii. 36.

evidently enjoyed the advantage of a literary education, being well versed in the literature (Latin and Greek) that was current in the Empire. I do not think that we shall have any reason to complain of the Apostle's testimony for not being sufficiently explicit. However, I may draw attention to the circumstance as one that if possible renders it a little more explicit, viz., that while his general estimate of the then existing condition of the nations is that "they do not know God,"[1] the Romans are the only people among whom he formally recognises a prior condition in which they did possess His knowledge and worship.

It may be useful for us here to bear in mind, that the city of Rome at that time, notwithstanding its universally acknowledged pre-eminence above all others as the Empress City of the world, was of a comparatively speaking quite recent date as contrasted with very many other famous cities. Hence, whatever may have been the early condition of Rome, at least it is true that it comes within a moderate range of time capable of being perfectly well known to the Romans, in the same way, for example, as we are now able to speak with reasonable certainty of the times of William the Conqueror, and the various changes which were then introduced into Great Britain. Other cities, such as Athens, Corinth, and Sparta, go back to times too remote for their very early history to be readily referred to; and then again,

[1] 1 Thess. iv. 5.

questions which affect their early history are comparatively of but slender moment. Should there, however, be anything special and peculiar in the early history of the city of Rome, there is obviously the very strongest reason why, in the case of the imperial city which has conquered the world, and brought it to believe that its glory consists in acknowledging the name of Roman, the Apostle should not merely draw attention to it, but even do so in the most pointed and decided manner. And in this event, the comparatively recent date of the city would come in to give the greater effect to his words, in proportion to the much smaller period of time to which the memory of those to whom he is writing would have to go back.

Such, then, being the state of the case as regards the imperial city, we find that the letter which St. Paul writes to the Romans reminds them three several times, in the most explicit manner, that their city in its beginning possessed the knowledge of the one true God, but that it had culpably forsaken and abandoned its treasure. The passages are as follows :—

"For when they knew God, they did not glorify Him as God, or give thanks, but failed to remain stedfast in their thoughts, and their foolish heart was darkened.

"They changed the truth of God into a lie, and served the creature rather than the Creator, who is God blessed for ever.

"And as they did not approve of retaining God in their knowledge, God gave them over to a reprobate sense to do the things that are not becoming."[1]

The terrible picture which St. Paul here gives of the corruption into which an earlier and better state of religion and morals had come, beyond all doubt has its application far and wide outside the circuit of the walls of Rome; and doubtless also what the Apostle says of the presence of a knowledge of the one true God has likewise its wider application. I do not at all deny this. On the contrary, my bent of mind is ever leading me to try to discover still stronger reasons for believing that the condition of the Gentile world, through the mercy of God, was much less forlorn in this respect than we are accustomed to think. But all this is nothing to the point. I am citing St. Paul as a witness respecting the true state of the early years of the city of Rome, and I find in his words the information of which I am in search. From them I learn that the city of Rome was in the beginning in possession of the knowledge and worship of the one true God.

If any one here says to me, "Oh, but St. Paul's words do not apply to Rome exclusively," I have but to reply, "So much the better, I am truly glad to hear it;" but my business is with Rome, and certainly St. Paul's words do not apply the less strictly to Rome because they have the wider sense also. What is

[1] Rom. i. 21, 25, 28.

found in the Scripture can possess an extremely wide and even an œcumenical bearing, without the least prejudice to that which is its strictly local and even personal application.

St. Paul thus becomes our witness that Rome in the beginning actually possessed the knowledge and worship of the one true God, the same Lord God of heaven to whom Nineveh surrendered at the call of Jonas, and to whom the crew of Jonas' ship made their vows. How Rome obtained this knowledge and worship St. Paul does not inform us, but this information, as will presently appear, we shall be able to obtain from other credible witnesses.

The main fact, then, of the Monotheism of the early years of Rome now rests established on such wholly unquestionable testimony as that of the Roman citizen, whose superhuman courage and whose duty as an apostle of the Christian faith enabled him to give utterance to the truth, perfectly unconcerned as to the forfeiture of his life which was involved in the act—a forfeit which the city, not accustomed to listen to such plain-spoken truths from its rhetors and philosophical speakers, will in due time not fail to exact. It must, consequently, be our next step to draw attention to the singularly satisfactory light which St. Paul's evidence throws on a circumstance of which, except a perfectly satisfactory explanation can be given, it must be undoubtedly admitted that a serious stumbling-block would

remain lying in the way of the conclusion at which I wish to arrive. I refer to the fact, which I fully admit to be a fact, that I can nowhere find in any works of classical literature that have come down to us any formally distinct statement as to the Monotheism of Ancient Rome similar to, and equally explicit with, that which is contained in St. Paul's words.

Here, then, we now find ourselves confronted with the admitted fact of a general reticence of the classic writers on this one point. And, of course, such is the fact; and if it were not the fact, the world would be as full of their testimony as it is unquestionably full of their writings, which form the basis of all civilised education as well among those who have fallen into a state of complete indifference as regards the Christian religion as among those who continue to adhere to it. However, when we consider what has just been said, that St. Paul himself could never have given the evidence which we have just read, except his Divine call to be an apostle of Jesus Christ had given him the gift of a perfect superiority to the public opinion of Rome, so that he no longer cared how soon or how late the forfeit of his life might be exacted, we can certainly have no good reason whatever to wonder at the fact, that Livy and his brother historians should understand why it was a matter of indispensable prudence on their part to observe faithfully a rule of prudent reticence, for his contempt

of which, one of their fellow Roman citizens had to pay the penalty of his life.

Experience goes to show that there is no one more indispensable qualification for every writer of history, who has not the motives which the true Christian faith alone can supply, for preferring truth before every other consideration, than to know the temper of the times for which he writes and the true state of public opinion, as to what it can tolerate, and what it will be certain to reject.

"Quid ferre recusent
Quid valeant humeri."

And no one will find it easy to say, that the state of public morals and the condition of public opinion in the city of Rome, in the midst of which the literature that has come down to us was called into being, was in any sense such as was proper to foster the superhuman heroism which alone in such a state of things could have spoken the truth. It is a perfect marvel indeed that in this literature there should be found the abundance of truly noble sentiments and maxims of exalted virtue that are contained in it; but every one must easily see that if the public opinion of the city had very strong and powerful reasons for exacting from the writers of its early history a rule of reticence on the subject of the early Monotheism of the city, the writers of its history, Livy, Florus, Paterculus, and others, are not to be blamed for their

observance of the rule. St. Paul, indeed, does not care about the rule, for he looks upon his life as already a forfeit; but what could be less reasonable than that ordinary inhabitants of Rome, destitute of Christian motives, should be held bound to any such duty to the truth that they may have happened to discover, as that they should be obliged to incur the penalty which would be certain to be visited upon them for showing in public their disregard of the rule?

We have, therefore, now to inquire, on what grounds the assertion can be justified that the public opinion of the city of Rome necessarily exacted the observance of this rule of reticence as regards the early Monotheism of the city.

They will, I think, be found to be such that on their bare statement no one can have any difficulty in perceiving their force. The Roman Empire is admitted on all hands to have been, in the strictest sense of the word, a theocracy; that is, a power founded upon and subordinate to its religion. In the first part of its career, according to St. Paul's testimony, this religion was Monotheism, but actually at the time when St. Paul gave his testimony, it had changed through a gradual process of degeneracy into the religion of Polytheism. A Polytheism that openly avowed itself the fruit of an apostacy and degeneracy from Monotheism, must necessarily have carried with it its own condemnation. Hence, in order for the actually subsisting Roman theocracy founded upon the existing

Polytheism to be able to stand firm, Polytheism must, perforce, be esteemed the unbroken tradition of the religion of the city. This principle is the *sine qua non* of the Roman Empire of the Pontiff Cæsars, and the reason why the Christian religion came to a life and death struggle with the Roman imperial power was precisely on this one point. The Empire said to the Christian religion, "Our political state is a theocracy, our public power is built upon religion, and our religion is a religion of Polytheism." The Christian religion answered, "It is undeniable that the political state requires to be built upon religion, but then the religion on which it is built must not be the religion of the false gods of your fabulous and absurd Polytheism, but the religion of the one true God, the Lord of heaven and earth, the knowledge of whom was preserved by the Hebrew nation and from them acquired and possessed by yourselves, but is now preached afresh to all the nations of the world in the name of Jesus Christ of Nazareth, who has proved the truth of His mission by His rising again from the dead, and you as well as all the nations must hear it and accept it." The Empire answered by saying, "The glory of the city and its dominion over the world is the fruit of its faithful observance of the very religion which you say is false, and if, therefore, you attack that on which the Empire is built, you must be exterminated as enemies of the Empire to whom it is simply impossible to give any quarter. You

must either conform to the religion on which the Empire is built, or you must suffer death."

The above, when carefully considered, ought to be held to furnish an explanation amply sufficient in itself to show why Roman public opinion could not take any other course than that of insisting upon the rule of reticence as regards its earlier religion of Monotheism being strictly observed. An additional reason, however, comes in also by the way of supplement, and though the second reason can scarcely be said to affect the domain of politics, I am not sure whether, in the way of direct bearing upon public opinion, it has not some fair title to be considered almost the stronger of the two. If the current historical knowledge taught generally as a part of the ordinary Roman education, had acknowledged Monotheism as characterising the early religion of the city, almost the inevitable inference must have been, that the city in this case must have derived the knowledge of its Monotheism from the Hebrew nation. The city of Rome knew very well that it had no connection with the early religious traditions of the nations, that it was itself of a comparatively quite recent date, and therefore, anything like a definite avowal of an early religion of Monotheism, must have thrown every one upon the theory of some communication with the Hebrew nation as the only source from which so distinct and definite a creed could have been obtained. We have a remarkable collateral attestation to the truth of this

remark in a passage from Varro, that St. Augustine preserves in his "City of God," in which this "most learned among the Romans," as St. Augustine styles him, having expressed his disapprobation of the notion of a multitude of gods, and having made the remarkable avowal, that those who first introduced images into their cities "took away fear and added to existing errors," at once proceeds to cite the instance of the Jews as an example of a people who held the most rational belief as to the being and power of God.[1]

But if Monotheism, as the early religion of the city of Rome, from the circumstances of the case, can only with the greatest difficulty pass for anything else than a Monotheism borrowed from the Hebrew people, the acknowledgment of this Monotheism will not merely be attended with the political difficulty I have already pointed out, but it will imply also an acknowledgment, at least, of a former subordination of the Empress City, in the matter of religion, to the now despised and really contemptible Hebrew people, which has had all its former glories justly taken away by reason of the profound degradation into which they have fallen.

Rome, during the age of the Augustan literature, was full of Jews of whom we learn nothing to inspire us with the least respect. Suetonius mentions them as assembling in great numbers for a succession of

[1] City of God, iv. 31.

nights to make lamentation round the funeral pile on which the body of Julius Cæsar was burnt; which, at least, shows the extent to which they had weaned themselves from their national traditions to identify themselves, for no apparent good cause, with the things of the city, while a casual expression of Horace indicates the abject contempt that then attached to their name—

> "Hodie tricesima sabbata Vin, tu
> Curtis Judæis oppedere?"[1]

Is the Empress City—of which Cicero says in one of his speeches to the Senate that, though "its citizens could not pretend that they exceeded the Spaniards in number, or the Gauls in strength, the Carthaginians in cunning, the Greeks in the arts, or even the Italians and the Latins in homely good sense, yet in piety and religion, Cicero insists, and in this one point of wisdom, that we have clearly seen all things to be governed by the power of the immortal gods, we have surpassed all nations and people,"[2]—to submit to the humiliation of publicly acknowledging itself to have once been a disciple in religion of the contemptible Jews? Roman pride could certainly not have brooked such a humiliation as this.

Varro, as we learn from St. Augustine, perfectly well knew that the true tradition of the Roman religion was that the Jupiter Capitolinus, the reputed author of the imperial power of Rome over so many

[1] 1 Sat. ix. [2] De Haruspicum Responsis, ix. 19.

nations, was supreme over all the various members of the Polytheistic Pantheon, and he even expresses his belief that he was also worshipped under a different name by those who worship One only God, without any image. This is the nearest approach I find made by any classic writer to an acknowledgment of there being a real element of Monotheism in the public religion of Rome, and we see both how guarded it is and that Varro does not venture to mention the Jews by name. Varro's work, however, "*Rerum Humanarum et Divinarum Antiquitates*"[1] from which St. Augustine quotes, obviously stood on a very different footing as regards the tyranny to be exercised over it by the reigning public opinion of the city than the popular histories written by Livy, Florus, and others of the same class. Even we know at this day, from quite familiar experience, how large a measure of toleration can be conceded by the most sensitive of purely Bible Christians to the merely antiquarian truths that are contained in inscriptions found in the Catacombs, when the very same matter would create not less than a general consternation were they to make their appearance among them as truths of popular history, in a form suitable for a general and wide-spread circulation.

It would consequently be a very great error to suppose that Livy, and the other writers of Roman history, had anything approaching to the freedom

[1] Civ. Dei, iv. 9.

which Varro appears to have enjoyed for the few and guarded admissions, which, as we gather from the passages St. Augustine quotes, were allowed to pass current and find a place in his learned book about Antiquities.

In a state of society which God had given over to a reprobate sense (this is St. Paul's testimony), there could have been no actual guarantee that it would not have been as much as the social status of Livy and Tacitus, or any other of the minor writers of Roman history, were worth, to have written the truth respecting the early history of Rome, supposing them to have acquired a knowledge of it equal to that of Varro. Or, again, supposing them to have come upon the clearest possible evidence of the truth, and to have been determined, cost what it might, to have told the entire truth to their generation, what would their resolve have availed? An imperial edict might have banished them from Rome as it banished Ovid. Their manuscripts could have very soon been smuggled out of existence, and their names, if this were necessary, could have been covered with disgrace either as enemies of the Republic, or as calumniators of the immortal gods who at that time publicly received honours as the authors of the Roman name and greatness. Where the Roman writers are not under subjection to the particular reprobate sense to which their state of society is given over, there they are absolute models, which all the Christian nations have with one

mind consented to propose to their own students for study and imitation, being well persuaded they will never be surpassed. But then the Christian nations, notwithstanding, accept them as models, on the condition of exercising their discretionary Christian caution, to distinguish the points where they perceive them to be under subjection to the reprobate sense to which their world is known to be given over.

We shall find a certain advantage arise to our subject if we interrupt our inquiry for a moment in order to exemplify this extremely opposite twofold character of the Roman classic writers by a suitable instance of each kind. Livy, for example, in his preface to his history, expresses his general appreciation of Roman history in the following manly words:— "Either love of the task I have undertaken deceives me, or no commonwealth was ever *more holy* or richer in good examples; neither was a state ever known into which avarice and luxury were so long in entering, or in which the honour paid to poverty and frugality was so marked and lasted so long, and where, in proportion as riches increased, the desire for them appeared to diminish. Latterly riches have brought in avarice, and immoderate pleasures have introduced the desire to destroy both self and all else besides, in a sea of luxury. Morality," he had just observed, "had begun to enter upon such a headlong, downward course, that we have at length come upon times

when we can neither survive our vices, nor our vices themselves can bear the application of a remedy."

How, we may ask, can Roman rectitude of mind, that pre-eminent quality, which is, at once, the charm and the solid value of the Roman classic literature, more completely re-echo the testimony of the Christian apostle. But we must not omit, also, to ask why Rome is said to have been a more "holy city" than any other? What other can be the reason of this except that time was, when Rome had the knowledge and the worship of the one true God? And, again, if Rome has come to a time when she can neither survive her vices, or her vices endure the application of a remedy, what can be the reason of this, except because God, in His justice, provoked at the city having apostatized from its fidelity, has given its citizens over to a reprobate sense in those things in which they have been guilty of their apostasy?

Let us now betake ourselves to the study of the opposite example, that of a Roman author of great eminence, writing, to all appearance, in open despite of his better judgment, under what certainly ought to pass for a state of abject submission to the reprobate sense to which the city, and the whole vast empire together with the city, is given over. The historian Tacitus shall furnish us our instance. It will be proper, however, to observe beforehand that, for the purpose of ascertaining the real truth of the history, no man could, very easily, have been possessed of

higher or better qualifications than Tacitus, or could have easily had at command greater facilities for pursuing his investigations. Tacitus wrote his history at his leisure in Rome under the reigns of the Emperors Trajan and Hadrian. He was the intimate friend of Pliny the younger, was well received at the court of both emperors, had unrestrained access to the public libraries of Rome, was in all probability personally acquainted with the Jewish historian Josephus, and, had he wished, easily in a position to have obtained the means of visiting Judea in order to collect his information in the country itself. In addition to all this, Tacitus had practised together with his friend Pliny as an advocate in the Roman courts of law, and he was, consequently, possessed of all the customary jurisconsult's experience in dealing with evidence, and in discerning and separating between its falsehood and truth.

It happens then to a writer of history, possessed of all these superlative advantages and qualifications proper for ascertaining the truth, had truth in this instance been his object, to have to enter into a somewhat detailed account of the Hebrew people, their religion, and their lawgiver Moses, and this in connection with that part of his history which treats of the war for suppressing the revolt of the Hebrew people by the army of the East, of which, in the beginning, Vespasian was the general in command. Had it suited the purpose of Tacitus to tell the truth,

there can be no doubt but that the public libraries of Rome contained the Septuagint version of the Holy Scriptures as well as the Antiquities of Josephus, either of which authorities would have sufficed. But Tacitus in this instance, as we shall see, prefers to show himself the slave of the reprobate sense to which Rome has been given up, and accordingly, he relates, with all the seeming gravity of history, the absurd burlesque of which we may select the following specimens.

"The miracle worked by Moses in the wilderness in bringing a stream of water from the rock, was nothing more than the discovery of water brought about through following up the traces of a herd of wild asses, adding further, that in consequence of this discovery, the effigy of an ass was ever afterwards preserved in the inmost shrine of the temple which they subsequently built. The escape of the Jews out of Egypt lasted six days, and in consequence every seventh day was kept as a day of idleness; and from the people becoming attached to this idleness of the seventh day, every seventh year was also observed in a similar manner;" and in this strain the account proceeds to some considerable length.[1]

We have, strictly speaking, no clue by which to know the truth, whether Tacitus is or is not here relating his falsehoods in conscious bad faith, knowing better all the time, but notwithstanding deliberately

[1] Hist. v. 5.

preferring to act on the maxim, "The people desire to be deceived, therefore let the people be deceived." It may be quite possible that he was really so absolutely fascinated with the general current of thought of a great empire which none but the Christians—and they were a depised class—dared to dispute, that it may have never occurred to him that there was anything strange in his recording what was currently believed and said, not troubling himself to care about its possibly being devoid of truth. Such may perfectly well have been the case, but this is not the question that concerns us here. Our concern is with the fact that an historian like Tacitus was not able, for whatever cause, at that time and in such a city as Rome then was, to write and publish the truth respecting the Hebrew people; and this fact, as I shall contend, clearly shows that both he and all the other historians of Rome would unavoidably lie under a similar inability to tell the truth, supposing it to have been known to them, concerning the debt of the city of Rome to the Hebrew people and to the law of Moses.

Here, then, we have the true cause of the absence of all direct testimony in the historians of Rome as to the debt of their city to the Hebrew people; but then their silence in this respect proves literally nothing else than the particular reprobate sense to which, as we learn from St. Paul, God had by this time given

over the whole Gentile world, and especially the city of Rome.

Such reticence, again, is nothing but what is perfectly common among the Gentile writers of history.

If it had not been, for instance, for the knowledge preserved in the sacred books of the Hebrew people or the Hebrew writer Josephus, we should have known literally nothing of the mission of the prophets Jonas and Nahum to Nineveh; nothing of the decrees of Nabuchodonosor addressed to all the nations and people of his Empire, recorded in the Book of Daniel;[1] nothing of the similar decree of Darius after the capture of Babylon; nothing of the defeat of Holofernes at Bethulia; little or nothing of the decree of Cyrus for the rebuilding of the temple at Jerusalem; nothing, again, of the reign of Queen Esther, the wife of Artaxerxes Longimanus (Ahasuerus). The real reason why the Gentile historians make no mention whatever of these facts it cannot be in the least difficult to perceive. They were all highly instrumental in the designs of God in causing the religion of the Lord God of heaven, of which the Hebrew nation was the principal witness and depositary, to be widely preached and proclaimed among all the nations which, by the providence of God, had been subjected to the Empires that preceded the Roman. When, therefore, the Greek Gentile world, which furnishes us the principal writers of ancient history, had fallen into the

[1] Dan. iii. 98.

state described by St. Paul, "*that they did not approve of having God in their knowledge,*" all such facts as these, for the most obvious reasons, could have no place in their histories; and precisely in the same manner, and for the very same reason, when the city of Rome had fallen away from being, according to Livy's testimony, the most holy of all cities, and had chosen, according to St. Paul, "to worship the creature in the place of the Creator, who is God blessed for ever," the fact of its early debt to the Hebrew people and to the law of Moses could have no open recognition in the writings of the heathen historians.

We are accustomed, I fear, to hear singularly empty boasts made about the "dignity of history." What, however, is human history except a record for which we must be grateful, solely because it is the best we have? We value it because we have nothing better; but, notwithstanding, to the end of time it will probably never cease to give occupation to the Christian student to sift and examine its records, in order, as far as possible, to endeavour to separate between what is true and what is false in them.

Should any reader of modern works of history here think that I am asking his assent to some very violent proposition, by even suggesting the possibility of the historians of Rome suppressing all mention of the debt of their city to the Hebrew people, I should wish to ask him if he has never met with something singularly parallel in our modern historians? How many

of the writers of the history of the modern nations of Europe are not just, or very nearly just, as silent as to the debt of their respective nations to the Holy See and the Roman Pontiffs, who, together with the great monastic orders, have been the fathers of the present European civilization, as I am contending that the writers of Roman history have been silent respecting the debt of ancient Rome to the Hebrew people and the law of Moses?

We may indeed wonder, at first, at the fact that so accurate and apparently conscientious, say rather so scrupulously exact, a writer as Tacitus should be able to persuade himself that all his duty to accuracy and truth ceases the very instant he has to speak of a Divine religion, and that then, no matter how fabulous, how absurd and even impossible, what he relates is in itself, it becomes perfectly legitimate and certain of being accepted when a Divine religion is made the subject of it. Has, however, the cause for this wonder been in any way unknown in the Christian times? Will not the following passage, taken from David Hume's "History of England," describing the times that produced a St. Anselm of Canterbury (and it is but one among a thousand others), furnish fully a parallel to Tacitus's account of the Hebrew people?

"All the wretched literature of the time was enlisted on the side of superstition. Some faint glimmerings of common sense might sometimes pierce

through the thick cloud of ignorance, or what was worse, the illusions of perverted science, which had blotted out the sun and enveloped the face of nature. . . . Folly was possessed of all the schools, as well as all the churches." [1]

I am afraid we have little other choice here except to admit that in David Hume's case the supposed "dignity of history" had to give way before the higher necessity of a blind idolatrous worship of the reigning public opinion of the particular writer's nation. Be it so; but in this case let us also understand how the writers of Roman history could be at least equally bound to pay a similar idolatrous worship to the public opinion, not of a single nation, but of an entire world, that had both become Roman and had been given over to a reprobate sense in resolutely preferring its own errors to the truth which was now being offered for its acceptance by the Christian preachers. If, however, the love of truth, which all agree to recognise as the distinguishing characteristic of Tacitus as a writer, was not strong enough in the exceptional case of the Hebrew people to preserve him from substituting falsehoods that were current for truths that he might easily have known, at least, it was powerful enough to enable him to utter a strong and bitter truth as regards his own city which is something very like an echo of the "reprobate sense" of St. Paul. He makes it a distinctive feature of the

[1] Hist. Eng., ch. viii.

morality of the savage German tribes, as compared with that reigning in the city of Rome, that among the Germans "no one laughed at vice," and "to corrupt and to be corrupted" did not among them receive the approving name of the "way of the world."[1] After such an account as this of the then reigning moral sense of Rome, no one need wonder why the knowledge of the early Monotheism of the city should find itself placed under a ban.

[1] Germania, c. 19.

CHAPTER VII.

The evidence of the Fathers of the Church as to a Primitive Monotheism of the City of Rome, which was obtained from the Hebrews—the reasons which establish its credibility, with a first glance at the confirmation it receives from Classic sources.

If the heathen writers of Roman history are compelled, for the reasons above given, to observe the rule of reticence as regards the early Monotheism of their city, the same rule by no means binds the Christian writers, and where a Christian writer happens to possess the requisite knowledge and a sufficient reason arises calling upon him to make a public use of his knowledge, we have every reason to expect that he will not suffer himself to be deterred by any fear or timid misgivings as regards the hostile public opinion of the city. And should it happen that the Christian records furnish any instances of this having been done, the manner in which I think we may expect to find the heathen Romans treating such unwelcome examples of freedom of speech on the part of the Christians, will be with the sort of silence which is most commonly observed to follow when a sore point has been unexpectedly touched. In such a case, we generally observe that the person who is expected to have something to say in reply, usually

thinks silence the wiser course, lest, by risking a reply, the only issue may be, that the terrible truth which it is a matter of moment to conceal as much as possible, may come to be still more and more dragged into public notice. We have not on record, as far as my knowledge extends, a single instance where a heathen Roman ventures upon the point-blank denial of any Christian assertion of the early Monotheism of his city, though one and all are quite ready to co-operate to its concealment from view.

The first evidence that I shall put in from a Christian witness will amply verify the truth of the above remark. Not a trace exists of any reply or denial that was attempted to be made by any co-temporary heathen Roman. Tertullian, the bold and courageous advocate of the Christian cause, whose words I am going to cite, spoke truths to the Emperor and the Senate to which no reply could be made, though there is no evidence that his utterance of these truths had any other effect than that of imposing silence on those to whom they were addressed. It may be well to call to mind, in order the better to account for the way in which Tertullian came to be possessed of his information, that he had been brought up to the practice of the Roman law courts, and that all his various writings as a Christian prove him to have been especially well versed in the science of Roman jurisprudence. As the "Apology," therefore, from which I shall quote, was a formal

appeal, addressed on behalf of the Christian cause, to the Emperor Septimus Severus and to the Senate, a practised and well-informed lawyer, who makes himself the spokesman in so great a cause, with the knowledge that he is addressing the first judicial assembly in the world, will be morally certain not to hazard a single statement which the Senate would not either at once recognise to be true, or which could not be substantiated with the proper proof, well known to Tertullian, should such proof happen to be called for. The above considerations must be allowed to give their full weight to the evidence contained in the following passage, which I take from his "Apology." Tertullian is giving a certain praise to the Roman law for the encouragement it provides to remain innocent from crime, and he then points out to the Roman Senate the superiority of the Christian law, which prohibits and cuts off even the passions themselves which tempt to the commission of crimes; after which he adds, "But then you cannot but know that your very own laws, in so far as they appear to encourage innocence, have borrowed their form from the Divine code of laws, as being the older."[1]

Here is certainly a remarkable piece of evidence; for the above words of Tertullian are in no sense any *obiter dictum*, but the public challenge of a Roman

[1] "Dum tamen sciatis, ipsas quoque leges vestras quæ videntur ad innocentiam pergere de divinâ lege ut antiquiore formam mutuatas" (Apol. xlv.).

jurist of known repute, publicly addressed to the Roman Senate, reminding the senators of that which *ex officio* they are bound to know—viz., that in certain particulars the laws of their city have borrowed their form from the Divine law. Now there is but one known code of Divine law from which they could have borrowed their form, and this is the legislation of the Hebrew Moses.

"Tradidit arcano quodcunque volumine Moses."[1]

It is plainly, then, a circumstance of the very greatest weight that not a single senator, not even a rival practitioner of the courts—in a word, not a solitary voice in the whole of Rome—is heard to deny or dispute the Christian lawyer's assertion, that the laws of Rome have borrowed their form from the code of law the divinity of which the Christian religion is the only voice that dares openly to assert.

Our second witness from the Christian tradition, however, has a still more explicit testimony to give.

St. Clement of Alexandria, himself a convert at an advanced age from the philosophical school of Greece, and therefore a witness who derives his information from sources altogether external to those that are essentially Christian, has the following passage in his treatise of the "Stromata":—

"Numa, the king of the Romans, was a Pythagorean, and, assisted by the doctrines derived from Moses,

[1] Juvenal, Sat. xiv. 102.

he prohibited the Romans from making an image of God in the likeness of either a man or a beast. The Romans, for the first hundred and seventy years during which they built temples, did not make a single sculptured or painted image, for Numa had instructed them, after the manner of a secret doctrine, in the truth that it is impossible to attain to the worship of the Highest in any other way than by the mind alone." [1]

This same passage, it must be carefully observed, is cited almost word for word by Eusebius of Cæsarea, the Church historian, in his work on the "Preparation for the Gospel." This work of Eusebius may be regarded as a professed historical treatise, the purpose of which is to prove, from the traditions scattered throughout the Gentile world and from the confession of all the principal Greek philosophers, that the true knowledge of the being and attributes of the God of heaven and earth had nowhere been faithfully preserved, except only in the sacred Scriptures of the Hebrew people, and that, consequently, it was not only simply permissible, it was very much more, it was an act of the most wise and enlightened prudence on the part of the Christians to abandon all the fables and

[1] "Νουμᾶς δὲ ὁ Ῥωμαίων βασιλεὺς Πυθαγόρειος μὲν ἦν, ἐκ δὲ τῶν Μωσέως ὠφεληθεὶς διεκώλυσεν ἀνθρωποειδῆ καὶ ζῳόμορφον εἰκόνα θεοῦ Ῥωμαίους κτίζειν. Ἐν γοῦν ἑκατὸν καὶ ἑβδομήκοντα τοις πρώτοις ἔτεσι ναοὺς οἰκοδομούμενοι ἄγαλμα οὐδὲν οὔτε πλαστὸν οὔτε μὴν γραπτὸν εποιήσαντο. Επεδείκνυτο γαρ αὐτοῖς ὁ Νουμᾶς, δι' ἐπικρύψεως, ὡς οὐκ ἐφάψασθαι τοῦ βελτίστου δυνατὸν ἄλλως ἢ μόνῳ τῷ νῷ" (Strom. i. xv.)

absurdities of the Greek cosmogony and Pantheon, in order to embrace the truth preserved among the Hebrews, communicated as this truth now was to the world by the preaching of the Christian doctrines.

The treatise of St. Clement, called the "Stromata," or miscellany (literally, variegated fragments of carpet), has quite a kindred purpose in view—namely, to show to the educated classes of the Greek cities that the Christian religion was no enemy, but quite the contrary, to the polish and education that resulted from the diligent cultivation of the philosophy in which the Greeks were pre-eminent. So far, however, from this philosophy having any real ground on which to prefer a claim to superiority over the Christian religion, he shows at length the immense extent of the debt which the Gentile world generally, but specially the Greeks, had incurred to the Hebrew people on account of plagiarisms without number, through which the various schools of Greek philosophy had been guilty of appropriating to themselves without any acknowledgment, whatever they found in the Hebrew Scriptures that either pleased them or that suited their purpose.

As one among the many examples of the manner in which the sacred light derived from the Hebrew nation had been communicated to the various parts of the Gentile world, St. Clement records the fact of Numa Pompilius, the King of the Romans, having become acquainted with the writings of Moses, and of

his having introduced the religion of Monotheism into Rome, strictly enforcing the precept of the Mosaic law against the admission of any sort of image, sculptured or painted, into the city, which precept, he informs us, was observed in such an exemplary manner, that during a hundred and seventy years, in the course of which many shrines and temples were erected in the city, yet not a single sculptured or painted image so much as found admission into any one of them. Should it here occur to any adversary who may be displeased with St. Clement and Eusebius for their irrepressible forwardness in thus betraying to the whole world the secret which the heathen Romans of old wished above all things, and their modern sympathisers, doubtless, now wish together with them, should be preserved inviolate, to desire to call in question the truth of their testimony and to have it put aside as unworthy of credit, he would be met *in limine* with the following array of difficulties. In the first place, St. Clement and Eusebius are both men of great reputation for their learning, and consequently their knowledge cannot be impugned. Then, again, St. Clement is a man who is pre-eminent as a diligent investigator of the antiquities of the various nations, and consequently just the very man to have discovered the evidence which justifies what he relates of Numa Pompilius. His knowledge cannot be called in question; his integrity is above suspicion on general grounds; but

in the case in question there is the special and peculiar guarantee that he is divulging his knowledge with the utmost deliberation—namely, that he knows perfectly well how detestable the information he is giving will prove to the ears of the educated Romans. However, notwithstanding this, duty to the truth, to his calling as the Christian advocate, requires him to break silence. After this our would-be adversary will find himself confronted with the fact that the heathen Roman world are seen to listen to the truth that is drawn forth from the concealment in which they wish it to lie buried, in silent dismay. They are afraid to deny it lest their denial should have no other effect than only to furnish the occasion of its coming to be more widely known than ever. Plainly, then, nothing is wanting in the case of St. Clement and of Eusebius to the perfect character of credible witnesses. No one can call in question their knowledge, their integrity is above suspicion, and the crowning proof of the truth of their evidence is the silence of dismay with which the heathen world perceives its secret to be publicly divulged and brought out into the light of day.

However, it does not require any very extensive familiarity with the habits of the erudite world to have become acquainted with a practice not unknown among men of learning, though it can scarcely be said to redound to their credit, according to which, when they meet with evidence in classic antiquity that either

collides with the thesis they are seeking to establish, or which is in an unpleasant dissonance with some long-cherished foregone conclusion, the particular witness whose testimony happens not to suit them is at once pronounced to be in a "state of delirium," or to have been "carried away by dreams," or to be under some "permanent hallucination of mind." I might, for example, cite such phrases as the "ravings of Josephus," the "dotings of Eusebius," the "spuriousness of the particular testimony," and other similar convincing arguments; after which, at once as if by magic, the whole force of the unwelcome testimony is supposed to be completely annulled. Perhaps these learned men may find a sort of shelter for themselves under the example of St. Peter and the other Apostles, who treated St. Mary Magdalene's testimony that she and her companions had found the sepulchre of Christ empty, and the stone rolled away, as a similar delirious raving. However, they should, in this case, undoubtedly remember that no sooner had subsequent investigation verified St. Mary Magdalene's testimony, than we have no further fault to find with St. Peter, who from that moment forward became the foremost of the apostolic company in proclaiming to the end of his life the very truth which, under a first impulse, he had refused to believe on St. Mary Magdalene's report.

Since nothing can be anticipated as more likely to happen than that the particular testimony of St.

Clement and Eusebius above cited, may be not only heard for the first time with an incredulity similar to that which St. Mary Magdalene's testimony met with from St. Peter and the other Apostles, but that adversaries will rise up on all sides who will look round in all directions to try to discover reasons why no credit should be given to them, I must here, by all means, avoid the error of even insinuating that I consider their evidence ought to be regarded as anything so final as to terminate the necessity for further investigation. If St. Peter and the other apostles had at once believed St. Mary Magdalene's testimony, it is true that they would have escaped the severe rebuke which they subsequently received from their Divine Master for their hardness of heart in not sooner receiving her account as true,[1] but it may very well be doubted whether the world of men is not the gainer by their momentary incredulity through the still stronger evidence it thereby obtains of the truth of Christ's resurrection. It now sees how this temporary disbelief of His chosen witnesses becomes exchanged for their subsequent life of the most enduring and patient duty of bearing witness to the truth that was for a short while to them the subject of doubt. Though, therefore, it would be a summary and expeditious way to a conclusion at which I certainly propose that we must arrive in end, were we to accept the evidence of St. Clement and Eusebius

[1] Luke xxiv.

as conclusive, I shall, notwithstanding, invite my readers rather to follow St. Peter's example in making an independent inquiry of his own into the truth of St. Mary Magdalene's statement. And for this purpose I shall now ask them to follow me in an investigation, which will have for its purpose to ascertain how far the testimony of St. Clement and of his colleague, Eusebius, can be verified and corroborated by other independent testimony.

We have already seen in what way the whole literature of the Augustan and subsequent periods was under compulsion to obey the word of command, so far, at least, as to abstain from any open avowal prejudicial to the reputed orthodox Roman belief that the religion of the city had always been Polytheistic from the earliest beginning. But a compulsion of this kind in its own nature can never operate with such certainty as to prevent the real truth from transpiring. The saying, "Magna est veritas et prævalet,"[1] which was received with universal acclamation in the court of the Persian monarch, will never lack the voice of universal experience in its vindication. And, again, there is a pertinent saying, belonging to the more familiar order of daily life, that "murder will out." Certainly if the classic literature was precluded through an external pressure from any open acknowledgment of Rome's early Monotheism, we may be almost quite sure it will be found to

[1] Third Book of Esdras, iv. 41, Apocrypha.

revenge itself for the restraint that is put upon it in the form of innumerable indirect admissions. And I do not think that it will be easy to over-estimate the value of testimony of this kind, which is given as it is under the influence of some vigorous determination that resents the tyranny of the reigning opinion, and is determined that within a certain limit the truth shall be uttered. And, in addition to this, I think we may most reasonably expect to find in the classic writers a certain abundance of involuntary and unpremeditated admissions, which would be unintelligible except they derived their origin from the consciousness, not to be eradicated, that Monotheism was the original religion of the city. Here, then, we are by no means left without some very fair resources for seeking and finding the corroborative evidence of which we are in search.

However, as the question regarding the credibility of St. Clement and Eusebius as witnesses will not be solved by continuing to speculate longer than is necessary upon what we may hope to be able to find in the classic writers, I proceed, even before closing the present chapter, to cite without further preface some of the most salient among the incidental confirmations that I find given to the testimony of St. Clement by various classical writers, who will be easily recognised as belonging to very different schools of literature, that are quite independent of each other.

The first point, then, in the testimony of St. Clement is that Numa was a "Pythagorean." As will be seen from a subsequent chapter, a very unexpected and striking piece of confirmatory evidence will prove to be concealed in this name of Pythagorean;[1] but to this, on account of the length of the investigation necessary to bring the truth to light, I must be satisfied here with merely a reference, and pass on to the next point—viz., that Numa Pompilius "had the benefit of being acquainted with the writings of Moses." On the question, Who was Numa's master in sacred knowledge (*auctor doctrinæ*), Livy professes an entire ignorance; but still he manages to do this in the manner which indicates that there were good reasons why it was prudent on his part to pretend this ignorance. Plutarch, on the other hand, who often gives proof of a very free and independent spirit, has no scruple to make the remarkable admission, in his Life of Numa, that while some said he was a scholar of Pythagoras, others said he was instructed by some *barbarian philosopher* superior to Pythagoras. Now, almost the invariable rule with the Greek writers is never to mention the Hebrews by name, but always to class them among the "barbarians;" and as there really were no philosophers whatever known among the barbarian nations properly so-called, it remains that Plutarch's "barbarian philosopher superior to Pythagoras," can be no one else than Moses.

[1] See Chap. X.

What, therefore, in this case has prevented Plutarch from being more explicit has evidently been the necessary caution not to betray too far the secret the divulging of which the reigning public opinion would not have suffered to go unpunished. Livy's prudent pretence of entire ignorance is all the more worthy of note, as it is impossible to suppose that the current belief respecting the barbarian philosopher, who was Numa's master, could be known to Plutarch without being also known to Livy.

The next point in the testimony of St. Clement is that Numa, following the example of Moses, strictly prohibited the fabrication of any image of God in the likeness of a man or a beast, and that for a hundred and seventy years, during which shrines and temples were built, the Romans never made a single sculptured or painted image.

This particular portion of St. Clement's testimony we find to be amply borne out by both Plutarch and Varro.

Plutarch's words are, "that the Romans were forbidden by Numa to think that the image of God could have the appearance of a man or the form of an animal; and that in the first hundred and seventy years many temples were built, but no images of any living creature were dedicated in them." [1]

Varro's evidence we find quoted in St. Augustine, and though I have already referred to it, I may here

[1] Life of Numa, Chap. VIII.

be allowed to transcribe the entire passage :—"This most acute and learned writer (Varro) says that those only appear to him to have understood what God was, who believed him to be a soul ruling the world by intelligence and motion. Although, therefore, in this he failed to grasp the perfect truth—for God is not a soul, but the Creator of the soul—yet, could he have emancipated himself from the trammels of his times, he would have confessed, and have declared to others, that one God was to be worshipped who governed the world by intelligence and the power of motion. He says that the ancient Romans worshipped their gods without any sculptured image for more than a hundred and seventy years, adding, that if they had continued to do this, religion would have been much more chastely observed. In proof of this, he appeals to the example given by the Hebrew nation, and observes, that they who first set images of the gods before their people took away fear from their cities, and added to existing errors."[1]

Here, then, we have St. Clement's testimony borne out by two entirely independent and perfectly credible witnesses. Rome, according to the evidence of these two classic writers, was able to exclude from its walls that which is "*the cause, the beginning, and the end*" of the whole corruption of the knowledge of God,[2] the "worship of abominable idols," for the long term of a hundred and seventy years. In Jerusalem, the

[1] Civ. Dei., iv. 31.

[2] Wisd., xiv. 27.

city of the prophets, the forty years' reign of King Solomon, the founder of the Temple, had not passed before fanes for idol worship to "Chamos, the abomination of Moab, and to Moloch, of the children of Ammon,"[1] were built on the mount opposite Jerusalem, and in like manner, also, for all the other foreign wives of the king, that they might each sacrifice to their own gods. Whence, indeed, would this interdict upon the entrance of idols into the city of Rome by any possibility have been derived, except from the sole law of Moses, and thus both an external and an internal evidence comes to corroborate St. Clement's averment.

The last point in St. Clement's testimony is that in which he bears witness to Numa's personal belief in the existence of One Supreme and Most High God, to whose worship he taught the Romans,[2] after the manner of an esoteric doctrine, that it was impossible to attain in any other way than by the mind alone.

Livy completely bears out St. Clement in this last part of his testimony. Livy says of Numa, "that being himself so possessed with the belief that the

[1] 3 Kings xi. 7.

[2] The expression δι' ἐπικρύψεως appears to have reference to the practice of the schools of philosophy which had recourse to an esoteric as well as an exoteric doctrine. The condemnation to death of Socrates for having in his philosophy recognised the truth of Monotheism, in too open a manner so as to alarm the consciences of those who held to the traditional Polytheistic beliefs of the city, had driven the succeeding founders of schools to take the precaution to keep truths of this kind for a more select class of hearers, hence the rise of the esoteric and exoteric doctrines.

God of heaven (*Cœleste Numen*) took his part in the affairs of men, he had so far imbued the breasts of all with piety, that faith and the sanctity of an oath governed the state equally with the fear of the law and its penalties."[1]

Who and what, in the language of the Gentile world, is signified by the term "*Cœleste Numen?*" This is the Gentile name for the one true God, in contradistinction to the many gods of their mythology. Compare the account which Livy gives of Numa's belief in the "*Cœleste Numen*,"—added to what we know from other sources of his prohibition against the admission of images into Divine worship, which, as we have seen, was faithfully observed for one hundred and seventy years,—with the account which Tacitus gives of the Jews. "Judæi mente sola unumque *numen* intelligunt," and they regard all as profane who form images of the gods out of material things in the likeness of men.[2] Moses, therefore, here again plainly appears as the one only possible source of Numa's clear belief in the "*Cœleste Numen*."

Juvenal has precisely the same form of expression, when describing the God worshipped by the Hebrew nation—

> "Quidam sortiti metuentem sabbata patrem,
> Nil præter nubes et *cœli numen* adorant."[3]

And even Cicero, when entirely at a loss to account

[1] Lib. i. c. 21. [2] Hist. v. 5. [3] Sat. xiv. 97.

for the inexplicable phenomena which enabled the augur Spurinna to predict the death of Julius Cæsar, uses language that betrays the perception which ran through the whole Gentile world as to the existence of the one supreme God, and attributed them to the God, "*cujus numini omnia parent.*"[1]

Jonas on board the ship, when called to account for himself to the crew and their captain, says that he fears the Lord God of heaven, "Dominum Deum cœli ego timeo." Achior, in his speech to Holofernes and his council of war, describes the Hebrews as a people who "Unum Deum cœli coluerunt,"[2] and the same tradition is still seen surviving at this day in China, where the Catholic religion is popularly known by the heathen Chinese as the religion of the "God of heaven"—the "*Cœleste Numen*" of Numa, eternal and immutable.

With this first barely preliminary glance, then, at the ample manner in which the classic sources will be found to furnish the most distinct confirmation of the Christian evidence, I may pass on to the more extended study of the subject to which I must devote the remainder of my volume.

[1] "De Divin." i. 53.

[2] Judith, v. 9.

CHAPTER VIII.

General confirmatory evidence from the Classic Literature—1. The reign of Numa Pompilius as described by the concurrent testimony of all the Classic writers. 2. The immemorial tradition of an Altar of the God of Heaven on the Roman Capitol. 3. The presence in Roman history of religious beliefs and ideas, superior to the rest of the Gentile world, which point to an origin from the primitive Monotheism of the city. 4. The consciousness invariably shown by the Romans of their destiny to acquire the sovereignty of the world, as also of the eternity of the power entrusted to them.

The evidence of St. Clement of Alexandria and of Eusebius, as we have now gathered from what has preceded, is that Numa Pompilius, the quiet and peaceful citizen of Cures, leading a studious and retired life away from all the strife of politics, has, in all probability, been the very case in point contemplated in Solomon's prayer at the dedication of the Temple. I must be allowed here to cite the passage in full that we may not lose a word of its force.

"Moreover, also, the stranger who is not of Thy people Israel when he shall come out of a far country for Thy Name's sake (for they shall hear everywhere of Thy great name and Thy mighty hand and Thy stretched-out arm), so when he shall come and pray

in this place, then hear Thou in the firmament of Thy dwelling-place, and do all those things for which that stranger shall call upon Thee, that all the people of the earth may learn to fear Thy name as Thy people Israel, and may prove that Thy name is called upon this house which I have built." [1]

From the above it clearly appears that precisely such a case, as that of Numa Pompilius, a stranger from a far land, having heard of the great Name of God, and having gone to Jerusalem to visit its Temple, is contemplated as that which may be expected to happen in the ordinary course of Divine providence. But, then, should it further happen that the stranger who thus comes to Jerusalem because he has heard of the great Name of the God who is worshipped there, expresses his desire, either to the High Priest or to any of the Scribes who are learned in the law of their God, to be instructed in the reason of the peculiar faith and worship of the Hebrew people, he would find in his favour, over and above the general precept, "Do you therefore love the strangers who come to you because you yourselves have been sojourners in Egypt," [2] the special command of the prophet Isaias to the chosen nation, "You are my witnesses, saith the Lord, and my servant whom I have chosen, that you may know and believe in me, and understand that I am He. You are my witnesses, and I am God." [3] The function of

[1] 3 Kings viii. 41-43. [2] Deut. x. 19. [3] Isa. xliii. 10.

a chosen witness of God among the Gentile people plainly is to be ready to communicate to every inquirer all that the witness is able to make known in a way that will be beneficial to the inquirer; and the more the Name of the God of Israel becomes by this means known to the other nations, that they may be assimilated to the privileges of the chosen people, the more one great end contemplated in the building and dedication of the Temple in Jerusalem will have been realised. Christ Himself did but say to those who were specially sent on a mission to preach the Gospel to every creature, "Ye shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and unto the end of the earth."[1] The Hebrew Temple in Jerusalem is consequently herein seen to have been constituted a school of witnesses or teachers, from whom all the other people of the earth might have the means offered to them of becoming "as Thy people Israel."

The above important truth as regards the missionary character of the Hebrew people then being clearly understood, I may now contend, supposing it to be true that Numa Pompilius was one of these strangers who came to Jerusalem, to study in the school of these witnesses of the Most High God, that we shall be on the very best ground entitled to expect to be able to discover in all that the Gentile historians have recorded of his reign, not indeed the direct avowal of his having

[1] Acts i. 8.

gone to Jerusalem—this fact must, for the reasons above given, be passed over in silence—but the unconscious testimony to his having gone there, which will transpire in the extraordinary and unparalleled character of his reign, which may be expected plainly to point to the presence of some unseen and superhuman power working with him, such as the Gentile world will acknowledge indeed, but still only in the dim and obscure way that will betray its perception of a truth into the full particulars of which it will think it prudent not to push any over-minute inquiries.

If, then, we find these expectations realised, we shall, I think, obtain precisely that degree of confirmation of St. Clement's testimony, which is all that we have any right to expect to find in the Gentile writers of history, but which, if we do find, ought to carry a very great amount of conviction with it.

§ 1. *The reign of Numa Pompilius as described by the concurrent testimony of the Classic writers.*

What I have here to direct attention to, then, is the most remarkable and surprising consensus of all the classic writers of Roman history, great and small, in describing the peaceful reign of Numa Pompilius as a kind of heavenly period, in which virtue and religion were dominant in the most exceptional manner, and which enjoyed, what was never afterwards known in the history of the city, namely, a term

of unbroken peace without a war and without an enemy.

Livy says that Numa had so deeply imbued the breasts of all with piety, that good faith and the sanctity of an oath governed the state much more than the fear of the laws and of the punishments inflicted by them.[1]

Annæus Florus,—that Numa reformed a ferocious people to such a degree that the sovereignty which they had acquired by violence and wrong was now directed by religion and virtue.[2]

Aurelius Victor,—that by reason of the great fame of his justice no one dared to make war against him.

Eutropius,—that though Numa was not engaged in any war, his reign was not less beneficial to the state than that of Romulus; he gave to the Romans a code both of law and morals, whereas, hitherto, from their incessant wars, they had passed for being little else than robbers and semi-barbarians.

Dionysius Halicarnassensis,—that the result of his wise and peaceful administration, employing his people not in wars but in pursuits of agriculture, was, that he was beloved by his subjects, he was admired by all his neighbours, and survived in the memory of his posterity.[3]

Plutarch,—that even the hyperbolical language of the poets fails to describe the happiness of the reign of Numa.

Dion Cassius, in a fragment preserved in a later

[1] Liv., Book i. [2] Epitome, Book i. [3] Antiqu. Lib. ii. 76.

writer says,—that when the Romans during the reign of Numa lived in perfect peace among themselves and with all the surrounding people, they came to the conviction that Numa, equally with Romulus, had been divinely given to their city. For the city, through the work of both, had grown in a short time to be not only powerful but solidly constituted; the one having exercised the newly founded state in the art of war, the other having introduced all the arts of peace, so that through their joint rule the city had already attained to the greatest eminence.

Diodorus Siculus, in a fragment collected by H. Valesius, says,—"Pompilius, King of the Romans, lived peaceably all his days; and some say that he was a hearer of Pythagoras, and that he had his laws concerning religion from him, with many other things that greatly enhanced his reputation, and therefore, although he was a stranger to Rome, he was invited to occupy the throne.

Ovid has also a similar testimony of Numa, but this I shall have occasion to cite later on.[1]

[1] *Annæus Florus*, author of an epitome of Roman history, who belongs to the Augustan age.

Aurelius Victor and *Eutropius*, writers of the time of Constantine the Great.

Plutarch wrote in Greek during the reigns of Trajan and Hadrian. His historical works consist of memoirs of particular great men, and are of the greatest value.

Dio Cassius, a senator of the reign of Septimus Severus, who wrote a voluminous history of Rome in Greek. It has not come down to us perfect.

Diodorus Siculus, a writer of the age of Augustus Cæsar, who wrote a

Here unquestionably we have not merely an abundant but also a perfectly unanimous testimony on the part of the Roman writers to the presence of some more than ordinary power working with Numa to enable him to give so totally new and unaccustomed a character to his city. Numa's reign seems like the sudden calm which came on the lake of Gennesareth after the Words, "Peace, be still!" With the light thrown upon Numa's career by the Christian tradition all this becomes perfectly intelligible, but without this light the wholly exceptional religious peace of his reign remains without the possibility of our ever being able to find a cause adequate to account for it.

Then, again, according to Roman witnesses themselves, not only is Numa the legislator of his city, who possesses this unusual power of making every one at peace with him; but his law is not merely human law, it is *Divine law.*

(1.) Livy says—Numa was a man "omnis humani ac *divini juris* consultissimus," most learned in all human and *Divine law.*[1] (2.) Cicero,—that Numa by his sacred constitutions laid the foundation of the greatness of our empire.[2] (3.) Tacitus,—that Numa gave the people a settled form of religion and *divine*

general history in forty books, a portion of which only has been preserved.

Dionysius of Halicarnassus, wrote a volume on Roman Antiquities, a large portion of which has survived. He came to Rome thirty years before the Christian era.

[1] Lib. i. 21.

[2] De Nat. Deor. iii. 25.

law (*divini juris*).[1] (4.) Plutarch,—that there must be acknowledged to be something *divine* in Numa to be invited from another country to occupy the throne, and to be able to make such great changes by persuasion only.[2] Who can refuse to perceive the involuntary and unpremeditated confirmation which the above testimonies contain to the Christian tradition.

But possibly there is not a more complete confirmation of the Christian tradition than that which is contained in the whole of Plutarch's account of the extraordinary manner in which Numa, a perfect stranger to Rome, is called to the throne. This is too explicit a testimony to be passed over in silence.

We must not forget the circumstance which has already transpired, that Plutarch, in the outset of his biography of Numa, betrays the secret of the Gentile world, by recording, without any discernible motive except that of telling the truth, that a popular belief prevailed that Numa's master in sacred science was not Pythagoras, but a barbarian philosopher much greater than Pythagoras (an extremely striking and certainly quite an unpremeditated confirmation of St. Clement's testimony concerning Moses). But passing by this, let me relate Plutarch's account of the way in which Numa was brought to the throne, in reading which we shall have some difficulty to persuade ourselves that we are not reading the history of the

[1] Ann. iii. 26.

[2] Plutarch, Numa, and Lycurgus compared.

election and subsequent enthronisation of some great mediæval Pope—a St. Celestine V. or a St. Gregory VII.

Numa, according to Plutarch's narrative, was in his fortieth year when ambassadors came from Rome to seek him out in his retirement at Cures where he resided, in order to bring him word of his election to the throne, and to solicit his acceptance of it. The two ambassadors from the city, Velesus and Proculus, were soon greatly surprised to find that Numa was not to be easily persuaded to quit a peaceful retreat, in order to transfer himself to the government of a city, born, as it were, and brought up in the midst of war. In the presence of his father and one of his kinsmen named Marcius, Numa according to Plutarch gave the envoys the following answer :

"Every change of life has its dangers, but when a man has a sufficiency of everything that he can want, and there is nothing in his present position that he has reason to regret, what but madness can lead him from his usual track of life, which, if it has no other advantage, has at least that of certainty, only to make trial of another that is as yet doubtful and unknown. The positive dangers, however, that attend this government that is offered to me are anything but uncertain, that is, if we are to form a judgment from the fortunes of Romulus, who had to labour under the suspicion of having made away with his colleague Tatius, and who is likewise believed to

have lost his own life by violence. Yet Romulus, notwithstanding this, is celebrated as a person of Divine origin, both as having been miraculously nursed as an infant and most wonderfully preserved to grow up to manhood. For my part I am only of mortal race, and you are perfectly aware that both my way of life and education can boast of nothing extraordinary. As for my personal character, if it is marked by any kind of peculiarity, this has been acquired in a way not in the least likely to qualify me for the duties of a king. I have passed my life in scenes of tranquillity, and in employments of the most peaceable kind. I have studiously avoided all connection with the turmoils of war. I have never ceased to use all the influence I possess to draw men to Divine worship and to mutual offices of friendship; and I have always studiously recommended their employing themselves in the pursuits of agriculture and feeding cattle. The Romans may have a large arrear of wars on their hands, bequeathed to them by their late king, and it is manifest that you must want some one of a much more active and enterprising turn of mind than I can possibly be; besides the people are of a decidedly warlike character, inspirited with success, and they evince numerous symptoms of their inclination to extend their conquests. A man, therefore, who has set his heart upon the promotion of religion and justice, and the drawing men away from the love of war and deeds of violence, could not but

soon become contemptible to a city that stands in much greater need of a military captain than of a king."

Numa in this manner declined the crown, while the Roman envoys exerted themselves all the more to remove his objections, entreating him not to throw them back again into civil strife and confusion, for there was no other man in whose election all parties would unanimously concur. But notwithstanding this, Plutarch says that they had to depart without gaining their end.

When they were gone, Numa's father and his friend Marcius privately remonstrated with him, urging him by every argument they could use to accept so great and valuable a gift of heaven. "Even if," they said, "you are yourself contented with a competence, and neither desire riches, nor aspire to the honours of sovereignty, thinking the path of retired virtue far preferable, yet consider that a king is the minister of God who now awakens and puts in action your native love of wisdom and justice. Decline not therefore an authority which to a wise man is a field for great and good actions, where power may be combined with religion, and where men may be brought over to piety in the earnest and readiest way by the influence of the Prince. Tatius, notwithstanding his being a stranger, was beloved by this people; and they pay divine honours to the memory of Romulus. Besides who knows, inasmuch as they

are accustomed to victories, but that they may be already sated with war, and having no further wish for triumphs and spoils, they may be desirous of a mild and just ruler for the establishment of good laws, and for the settlement of peace upon a firm and lasting foundation. Should they, however, be still ardently inclined for war, yet even so, is it not better to labour to turn their energies into another direction, and to become a centre of union between the country of the Sabines and so rising a power as that of Rome?"

Numa was not unmoved by these considerations, and more especially when he found that his own fellow citizens of Cures, after they had learned the purpose of the Embassy of Rome, came in a body to entreat him to accept the Government as the only means to secure peace and to promote the fusion of the two populations. He in consequence determined to comply with the desire of the Romans, and accordingly he set out on his journey to Rome. Plutarch's description of his reception and entry into the city, singularly recalls to memory what is related of not a few of the Popes who on their entry into their city and their enthronisation, have been met by the entire population, and conducted to the Basilica of St. Peter's amidst universal acclamations. The senate and the people went out to meet him, and the women welcomed him with blessings and shouts of delight; so universal

was the rejoicing that the city might seem to have received a kingdom rather than a king. When they had reached the Forum, Spurius Vettius, whose turn it was to be Interrex, put it to the vote whether Numa should be chosen king, and all the citizens signified their assent with one voice. The robes and the other insignia of royalty were then offered to him, but he refused them; for his authority still lacked the sanction of Heaven. Taking therefore with him the priests and the augurs, he went up to the Capitol which the Romans at that time knew by the name of the Tarpeian Rock. There he sat with his head covered, while an incredible silence reigned among the people below, until the auspicious signs appeared. Numa upon this went down from the mount to the people, who received him with loud acclamations as the most pious of men and the most beloved of Heaven. (Plutarch's Life of Numa).

We meet, it must readily be admitted, with nothing in the whole history of the Gentile nations that, with the necessary allowance for the difference between Christian and Gentile rites, bears so completely the stamp of a passage in Christian history. Where, then, are we to look for a better explanation of a narrative so completely exceptional as that not a solitary parallel is to be found for it in the whole body of Gentile history, than that which is supplied to us by the Christian tradition?

§ 2. *The immemorial tradition of an altar and worship of the God of Heaven on the Roman Capitol.*

The next confirmation from the Gentile tradition to which I have now to ask attention is of the following kind. If Numa Pompilius really established the worship of the God of Heaven in the city of Rome, however great the subsequent apostasy of the city may have been, I do not think it will be possible for the Gentile tradition to succeed in so totally obliterating all traces of this having been done, but that a fact of this signal character must transpire in some way or other. The bulk of the present population of Great Britain betrays not a little uneasiness at the discovery of the evidence which proves the intimate relation that existed between the Christian religion of their country and the Centre of Unity of Christendom, the Papal See, yet this general indisposition does not avail for the removal and destruction of the evidence. It is perpetually transpiring in ways too many to be mentioned. The subsequent fall of the city of Rome into its later idolatry and Polytheism, will not in the same manner have been able totally to obliterate the evidence of what once existed. Therefore it is that I must conclude, if Numa Pompilius erected as he is quite sure to have done, supposing him to have studied in the school of the "Witnesses of God" in Jerusalem, after the pattern

of the city of Jerusalem, one high altar to the God of heaven as the chief sanctuary and place of religious worship for his city, the Gentile tradition is nearly certain to have preserved some unmistakable memory of his having done so.

But this which I anticipate as certain on *a priori* grounds corresponds with the actual fact. There is an immemorial oral tradition found in the present city of Rome which identifies the hill of the Capitol with an Ara Cœli or altar of heaven. As we have in the present city of Rome a church called S^ta^ Maria sopra Minerva, indicating that it was built on the foundation of a former temple of Minerva, and another called S^ta^ Maria in Campo Marzo, indicating that its site is on the old Campus Martius, so we have a church called S^ta^ Maria in Ara Cœli, indicating that from the days of ancient Rome an immemorial tradition bears witness to there having been an "altar of heaven" on the spot. This is the more remarkable because, though the site of the temple of Jupiter Capitolinus, the one great sanctuary of the city of Rome, is a matter of much dispute among antiquaries, the greatest authorities incline in the most decided manner to give their judgment that the Church of S^ta^ Maria in Ara Cœli, actually occupies the site of the chief Roman sanctuary, the temple of Jupiter of the Capitol. Who it was who was worshipped under this name I shall presently have other evidence to bring forward.

In the time of Numa Pompilius it would appear

that there was only a simple altar of heaven on this spot, and that the temple which afterwards became famous was begun to be built in the reign of the fifth king of Rome, the first Tarquin, though it was not finished so as to be dedicated until after the dynasty of the kings had been expelled, when the consul, M. Horatius Pulvillus performed the dedication. Up to this time the worship paid on the Capitol was, as we learn from a passage in the City of God, to a divinity called "Summanus," respecting whom I shall presently have to enter into an explanation more in detail. But as regards the real nature of the worship offered on the altar of the new temple, I may ask careful consideration of the following opinion of so profoundly learned a man as R. Cudworth, the author of the "Intellectual System of the Universe."

"The true etymon of Jupiter (though Cicero knew not so much) being without peradventure not Juvans Pater, but Jovis Pater, Jove the father of gods and men, which Jovis is the Hebrew Tetragrammaton (however these Romans came by it), only altered by a Latin termination. Wherefore as there could be no impiety at all in calling the Supreme God Jove or Jovis, it being the very name that God himself chose to be called by, so neither is there any reason why the Latins should not as well mean the Supreme God thereby as the Greeks did unquestionably by Zeus, which will be proved afterwards from irrefragable authority.

"Especially if we consider that the Roman vulgar

commonly bestowed these two epithets upon that Capitoline Jupiter (that is, not the senseless statue, but that God who was there worshipped in a material statue) of 'Optimus, Maximus,' the best and the greatest; they thereby signifying him to be a Being infinitely good and powerful. . . . Moreover, Servius Honoratus informs us that the Pontifices, in their public sacrifices, were wont to address themselves to Jupiter in this form of words: 'Omnipotens Jupiter, seu quo alio nomine appellari volueris,' omnipotent Jupiter, or by what other name so ever thou pleasest to be called. From whence it is plain that the Romans, under the name of Jupiter, worshipped the omnipotent God." [1]

Cudworth, a little further on, quotes the testimony of Tertullian, who records what happened to Marcus Aurelius when his army obtained a refreshing shower through the prayers of the Christian soldiers—"that then the people with one consent crying out 'Thanks be to Jupiter, the God of Gods, who alone is powerful,' did thereby, in the name of Jove, or Jupiter, give testimony to our God." [2] Thus far Cudworth, and we should not omit to observe that "Deus Deorum" is the true Scripture name of God, with which the XLIX. Psalm begins, "Deus Deorum, Dominus locutus est," The God of Gods, the Lord hath spoken.

[1] Cudworth's "Intellectual System," Vol. II., p. 392.

[2] Ad Scapulam. Lib. iv.—Tunc populus adclamans, Jovi Deo Deorum qui Solus potens est.

A strong further confirmation of this conclusion from a classic writer will be found in what Livy relates of the Scipio, who finally broke the power of Carthage, that it was his habit to spend whole nights in prayer in this very temple, where the name of the God of Gods was honoured.[1]

Space, however, must preclude further evidence on this point. I now pass to the next point.

§ 3. *The presence in Roman History of Religious beliefs and ideas superior to the rest of the Gentile World, which clearly point to an origin from a primitive Monotheism of the City.*

It is an infallible rule, given to us by uncreated wisdom, that the tree is to be known by its fruits, and hence if Numa Pompilius brought into Rome from Jerusalem the religion of Monotheism and the Mosaic Legislation, the history of the Roman people must afford proofs of this in a certain manifest superiority, which, we may confidently expect, would become the prerogative of the city as derived from this Divine source. Of course, if it must now appear that such a thing has never hitherto been known as that any attention has ever been drawn to the fact of this superiority, such a fact as this would naturally strike any reader as constituting a strong ground for remaining incredulous. And should he find himself

[1] Livy, Lib. xxvi. c. 19.

obliged to look upon it as a discovery now made for the first time in the nineteenth century, he would certainly have reason to regard it with no little suspicion. My first care, therefore, must be to cite testimony which will show that this extraordinary superiority of the religion of the city of Rome has long ago attracted the most careful attention in the Gentile World itself. My first witness shall be the Greek writer of Roman History, Polybius, who belonged to the household of the Scipio abovenamed.

The passage occurs in his sixth book as follows: "But, as appears to me, the point in which the Government of the Romans differs from all others in the most signal manner for the better is their doctrine and practice respecting the gods. For it is my opinion that the very thing in which other people lay themselves open to reproach is precisely that which keeps together the affairs of the Romans. I speak of their religion (δεισιδαιμονίαν). For to such an extent, perhaps, even of exaggeration, has this been brought, both in the lives of the private citizens and the conduct of public affairs, as to leave no room for carrying it any further. And that which to many may seem a matter for simple wonder, as it appears to me, has been done with a definite purpose in view as regards the multitude. For if the Government of a city had never in any way to concern itself except only with wise and prudent men, perhaps what I refer to might be deemed unnecessary; but since the multitude is

always fickle and full of lawless desires, unreasoning passions, and headstrong wills, it only remains that the multitudes should be held in check by the fear of the unseen, and other solemnities of the same kind. For which reason, as appears to me, the ancient school of statesmen knew perfectly well what they were doing when they brought in doctrines concerning the gods and the knowledge of future punishments, and taught them to the multitudes; those who now reject these things are the persons that are rashly acting at random and in a way contrary to reason.[1]

Dionysius of Halicarnassus, another writer of Roman History, also bears the following equally remarkable testimony to this particular pre-eminence of the city of Rome in the matter of religion. In remarking upon the reign of Romulus, he says, "that from the date of its first foundation, Romulus perfectly understood that good laws and a spirit of emulation to copy all good and honourable institutions were indispensable to the formation of a city that could have any pretension to be distinguished for piety, prudence, the observance of justice and military valour. In all these he showed his careful forethought, making, however, religion the beginning and foundation of all. . . . And inasmuch as in the popular traditions with reference to the gods, there was much that was scandalous and derogatory, and not even worthy of men, let alone of gods, every-

[1] Lib. vi. 56.

thing of this kind he cast out, and procured that men should say and think only the best concerning the gods, attributing to them nothing unworthy of the Divine nature."

From which he proceeds to remark generally respecting the city, that what most filled him with wonder in the case of the Romans, was that though thousands of strangers from other nations came to the city, all of whom were pressed by the desire to honour the gods of their country with the sacrifices to which they had been accustomed, the city publicly never showed the slightest propensity to imitate these rites as continually happened to other cities to their great injury. If, however, in obedience to any answer of an oracle it admitted any particular sacred rites, it adapted them to its own customs, carefully stripping them of everything that savoured of incantation and fable (*ἅπασαν ἐκβαλοῦσα τερθρείαν μυθικὴν*).

Hence, concludes Dionysius, "I much prefer the theology of the Romans, considering how very few of the religious traditions among the Greeks are of a kind to lead to any good."

The above passage from the second book of the "Antiquities," I should observe, is also quoted at length in the "Evangelical Preparation" of Eusebius, who joins with Dionysius in expressing his wonder at the religion of the city of Rome as follows: "Hence, I cannot refrain from wondering, in con-

templating the ancient Romans, how resolutely they excluded all the useless and pernicious fables of the Greeks from their own theology." [1]

Virgil also contains a similar testimony to the same truth in the lines where the "hominum rerumque repertor" is represented as soothing the anger of Juno with the promise that the Trojan identity shall be lost, and that

"Faciam que omnes uno ore Latinos."

He then adds the promise that the race which is to rise up from the combination will surpass all people in their religion—

"Hinc genus Ausonio mixtum quod sanguine surget
Supra homines supra ire deos pietate videbis." [2]

Thoughts of the same order, I may say, have passed through the minds of innumerable observers; however, as I cannot be quite regardless of the question of space in multiplying evidence of this nature, I may be satisfied to direct attention to a couple of extracts from two writers quite recently deceased, which will be found in the note below, and pass onwards to the task of an enumeration in detail of some of the principal particulars, in which this great superiority may have been observed chiefly to have manifested itself.[3]

[1] Evan. Præp., ii. 8. [2] Æneid, xii. 838.

[3] Mr. Charles Lenormant, a distinguished French *savant*, who was brought back to his early belief in the truth of the Christian revelation

However signal the subsequent downfall of the religion of Rome from the standard which was left by the person of its great founder Numa, we cannot fail to be continually struck with the ever-recurring appearance of the ensuing points in the history of the city. The following which I shall enumerate are all great truths of religion which are nearly all equally characteristic of the chosen nation, and yet have never failed to obtain their honour in the city of Rome and from the city herself as their centre to spread them-

by his studies in history, in a volume containing a course of Academical Lectures, published after his death, on the fruitful subject, "The Divinity of Christianity in its connection with History," has his attention arrested by the spectacle of the singular virtues of the citizens of Rome in the midst of neighbours addicted to every species of foulness and immorality. He remarks, "The continuance of these pre-eminent examples, in spite of the corruption of the Republic, justifies the conviction that we are here on new ground. . . . Though we know very little about the moral condition of these surrounding populations, we may be permitted to believe in the total independence of the Romans, as regards all these essential points. . . . On another side also we are forced to remark with no little surprise that there are things in the religion of the Romans which bring us back to the relatively pure system of Zoroaster. This is not solely on account of the resemblance between the lictors and their fasces, with the '*barsom*,' but the institute of the Vestal Virgins and their attendance upon the sacred fire, associated with the observance of particular virtues, appear to refer to an Asiatic origin" (IX. Leçon).

Another distinguished countryman again of M. Lenormant's, A. F. Rio, has, in the same manner, been struck with the existence of an entirely superhuman character in the city of Rome. The following passage may be quoted: "No, the Roman ideal, at once more mysterious and sublime, was above all in closer connection with the future, and in the place of such external manifestation as assumes the form of visible but perishable works of art, it revealed itself more from within in the dim consciousness of a great mission, which had interests that were eternal for its aim" (L'Art. Chretien, Introduction, p. xxv.).

selves throughout the entire boundaries of the vast empire.

(1.) The first of these is the "Res Divina," the acknowledgment of the debt owed by the creature to the Divine Creator in the offering of sacrifice. It was, of course, here that the demons were suffered to creep in by their deceptions to defraud the Divine Creator of His debt of honour and worship; but throughout the Roman Empire the "Res Divina" always remained to bear its silent testimony in spite of the deceptions which it was permitted in after times to the demons to practise.

(2.) The recognition of the sanctity of the temples and the altars consecrated to the purposes of the "Res Divina," or religious worship. That this idea long survived their final perversion to the sacrifices of the demons, I may cite in proof the following passage from the "Onomasticon" of Julius Pollux, a writer who lived so late as the time of the Emperor Commodus. Speaking ("de summo templo") of the chief temple of the city, Julius Pollux says you must call it venerable, divine, sacred, to be feared, terrible, &c. (23). The same writer, previously, in describing the difference between the pious and the impious man, uses words that would be perfectly becoming in any Christian writer. Indeed, the whole of the classic literature, in this respect, bears one unanimous testimony to the character of sanctity which the

entire Gentile world ascribed to their temples and sanctuaries.

(3.) The religious respect paid to the remains of the dead and their memory, as also to the rites and places of their burial. According to the testimony of Livy, Numa undertook to fix the rites and ceremonies for the burial of the dead, which it became part of the duty of the Pontifex Maximus, whose office was created by Numa, to watch over and to have carried into effect.

The Odes of Horace also bear testimony to the sacredness of the rites of burial. Archytas, a disciple of Pythagoras, perishes by shipwreck, and his body, cast on the shore of the Adriatic, is found by a seaman, who recognises it and mocks the vanity of his pursuits. Archytas, in reply, claims the benefit of a burial, under terrible imprecations if refused.[1]

(4.) *The Sanctity and Inviolability of an Oath.*—St. Augustine cannot help being struck with this characteristic of the Romans,—"Though the gods whom they worshipped were false gods, there was," he says, "no deceit in their worshippers, and they were most faithful in the observance of their oaths"

[1] "Precibus non linquar inultis,
Te que piacula nulla resolvent;
Quanquam festinas, non est mora longa, licebit
Injecto ter pulvere curras." (Odes I. xxviii.)

See also the description of the funeral rites of Misenus, Virgil's "Æneid," vi. v. 210—

"Ramo felicis olivæ
Lustravit que viros, dixit que novissima verba."

("Civ. Dei," i. 24). It was manifestly not the spirit of the father of lies that inspired the worshippers in the religion of ancient Rome, either with their fidelity to their duties of religious worship, or with their true sense of the sanctity of the oaths by which they were bound. "They who are on the side of the devil," says the Book of Wisdom, "imitate him" (ii. 23). There are, however, no signs of any disposition to imitate the devil in the worshippers formed in the school of the Religious Rome of Numa.

(5). *The Sanctity of Religious Chastity*, as specially evidenced in Numa's adoption of the institute of the Vestal Virgins.

Here is a feature in the religious Rome of Numa that merits the greatest attention. As appears from some passages in Herodotus, and a similar testimony in the Book of Baruch (vi. 42), it was one of the deceptions of the Gentile religion to induce females to lose their chastity in honour of some one of their false gods; the devil from the beginning ever seeking the degradation of the human family through the deception and degradation of the woman. Against this the religion of Numa enters its protest in the most decided manner, and exalts the female sex to the utmost honour as a Vestal Virgin. There is a beautiful example recorded by Valerius Maximus, which shows the profound respect which the city of Rome entertained for the Vestal Virgins. It is an incident that occurred in the capture of the city by

the Gauls. The priest of the temple of Quirinus, together with the Vestal Virgins, were carrying away the sacred furniture of the temple to a place of safety, having divided the burden between themselves, when Lucius Albinius, who at the same time also was taking away his wife and children in a waggon, observed them, after having crossed the Sublician Bridge, and having climbed up the slope, beginning to descend the hill toward the Janiculum. Having the public religion more at heart than his own family ties, he commanded his wife and children to come down from the waggon, when he placed the Vestal Virgins upon it with the sacred furniture, and went out of his intended way to convey them to the town of Cœres. Here they were received with the very greatest veneration, as the memorials of the hospitable reception granted to them long survived to show. Nay, the very simple rustic waggon itself which had lent its aid so very opportunely was received with an honour fully equal, if not superior, to that of the most pretentious triumphal chariot.[1] It throws light, also, generally, on the condition of the Gentile religion, to know that Numa here only adopted an existing institution, of which he was by no means the founder.

(6.) *The Duty and Virtue of Chastity in both Sexes, but especially in Woman.*

The following beautiful testimony to the esteem in

[1] Val. Max. L. 8. See also Livy, v. 40.

which the Romans held the virtue of chastity occurs in the poet Catullus—

> "Ut flos in septis secretus nascitur hortis,
> Ignotus pecori nullo contusus aratro,
> Quem mulcent auræ firmat sol educat imber,
> Multi illum pueri multæ optavere puellæ.
> Idem cum tenui carptus defloruit ungui,
> Nulli illum pueri nullæ optavere puellæ.
> Sic virgo dum intacta manet, dum cara suis est.
> Cum castum amisit polluto corpore florem,
> Nec pueris jucunda manet nec cara puellis."
>
> —Catullus, lxii.

The famous suicide of Lucretia, however blamable in a Christian point of view, bears its testimony to the honour in which chastity was held in the private life of the Roman citizen. "Henceforward," said Lucretia as she stabbed herself, "let every woman take pattern by Lucretia, and not dare to live after she has lost her chastity."[1]

(7.) The sanctity of the state of matrimony, combined with the legal sanction of the original law of creation, monogamy, and the especial honour paid to the character of the matron.

A Roman citizen, according to the law of the Pontifices, could only be married to one wife; polygamy was forbidden; and matrimony, properly so called, to subsist at all, must be between Roman citizens. The Roman law provided, indeed, for a divorce, but not

[1] "Satisne salve, minime inquit quid enim salvi est mulieri pudicitia amissa, . . .
Nec ulla deinde impudica, exemplo Lucretiæ vivet."—Livy, lib. i. c. 58.

at the caprice of the husband; for causes only of the justice of which the censor was the judge, in the event of his judgment being invoked. The religious Rome of Numa, in this respect, shows itself far superior to the city of Jerusalem, where polygamy enjoyed, at least, a perfect legal toleration.

Plutarch gives the following remarkable evidence respecting the sanctity which attached in the city of Rome to the married state :—"Time bears witness to the conjugal modesty, tenderness, and fidelity which Romulus established; for during two hundred and thirty years no man attempted to leave his wife nor any woman her husband."[1] Dionysius corrects Plutarch in this respect, that he mentions the case of a divorce occurring for the first time in the year of the city (520). "Spurius Carvilius swore before the censors that he had the greatest respect for his wife, and that he sought for a divorce solely on the ground of barrenness. This did not hinder his character becoming ever after very odious to the people, who thought he had set a very bad example." Aulus Gellius repeats the same account.[2]

It is impossible, in thus concluding this rapid survey of evidence, not to feel that the subject is too extensive to be treated adequately within the limits I am obliged to prescribe myself, even when these have been stretched, as in the present case, to the

[1] Plutarch, Romulus, and Theseus compared.
[2] iv. 3.

utmost reasonable extent. Nevertheless, I think no one will dispute but that enough has been brought forward on which to ground a substantial claim for the religious dignity for the city of Rome, as in a certain pre-eminent sense the one chief sacred city of the Gentile world, the fortress planted by Divine Providence in the midst of the nations in which, at least, the fragments of the wreck of the religion of the patriarch of the nations, Noah, were most religiously preserved; that is to say, all those precious embers of the sacred fire of revealed truth, which the apostles and preachers of the religion of Jesus Christ were afterwards to fan anew into a bright and imperishable flame.[1]

[1] The following extract from a living German writer, illustrates in a forcible manner how much the embers of the original Divine revelation came to the aid of the first preachers of the Christian doctrine :—

"A celebrated naturalist has made the remark that the land from which the original virgin forest trees have been cleared, in the beginning produces grain crops in the greatest luxuriance, but afterwards, when it falls out of cultivation, it both ceases to produce the grain and the original trees do not reappear, but in their place a growth of the most detestable weeds. As the original forest trees of the heathen beliefs were cleared away in the days of our ancestors and Christianity planted in their place, its growth was of the most vigorous kind. We seem now to be come to the time of a soil that has been worn out. Christianity ceases to grow, and the strong old forest trees do not return. A faithless multitude such as that of our modern town populations is infinitely lower in the scale of humanity than the former vigorous heathen populations; for the better kind of heathens always displayed the most decided leaning to religion. Such were the heroes of Homer, such also were the Romans in the days of their virtue, and so even still are many eastern populations where they have not been corrupted by the dissolute example of the Franks."—*Alban Stolz, Mörtel fur die Freimaurer*, p. 48, 5th edition.

§ 4. *The consciousness invariably shown by the Romans of their destiny to acquire the Sovereignty of the World, as also of the eternity of the power entrusted to them.*

The apparent lateness of the coming of the Christian Redemption into the world has always been, and probably will always so remain to the end of time before the minds of men in all ages of the Christian era, a ground for cavilling and scepticism. Unbelievers will say, if the Christian Redemption was so necessary for men, why were at least four thousand years of the world allowed to pass without it? To this St. Augustine replies by saying, "It never has been right, and never will be right, to say to God, 'Why only now? and why so late?' for the designs of God, who sends His mercy on earth, are not penetrable by the human intelligence."[1] As far as these words convey a rebuke to presumptuous boldness on the part of men in lightly challenging the counsels of God, they must plainly meet with a response in every Christian heart. But it must be obvious, on the other hand, that the designs of the Divine Government are for all times the legitimate subjects of the study and thought of men, or otherwise the words of the angel to Tobias would mislead us, where he says, "It is good to keep hidden the mystery of the king, but it is honourable to declare and to confess the works of

[1] Civ. Dei, x. 32.

God."[1] What we are now about to pass in review will have the double advantage that, while it forms an all-important link in my chain of proof, it will also afford to the reasonable and devout inquirer who still wishes to know, though not in the profane spirit of a cavilling challenge, why the Christian Redemption was so long delayed, some little more satisfactory light than St. Augustine gives when he says, perhaps rather a little sweepingly, that the designs of God are not penetrable by the human intelligence. Not penetrable certainly in a proud and profane temper, but little by little and partially, accessible to patient study prosecuted in humility and for the religious purpose of declaring and confessing the works of God.

God being about to send the Christian Redemption into the world, must be seen to act Himself upon the rule which His inspiration has given to men. "Prepare thy work in the world that is outside (foris), and then diligently make ready thy field, that afterwards thou mayest build thine house."[1] Upon this rule God must be seen, first to prepare for the house which He is about to build, by securing a welcome reception for it in the world without, and next He must diligently prepare His field, in other words, He must diligently exercise and discipline His chosen and peculiar people Israel, and train them to become the schoolmaster who shall be capable of bringing men to His Christ, in order that afterwards He may pro-

[1] Tob. xii. 7. [2] Prov. xxiv. 27.

ceed to the building of His house, that is, His Church. We have seen, in the way of an incomplete general survey, the wonderful manner in which the wisdom of God combined together the work of both preparing the world and of disciplining His people Israel by bringing them successively into contact with the four imperial powers that preceded the rise of imperial Rome. The contact of the nation of Israel with these powers had the twofold effect of causing the great name of God to be preached and proclaimed among the nations, while the chosen nation itself was taught salutary lessons from the sufferings and humiliations to which they were subjected. The parable of the Gospel inculcates precisely the same doctrine, that all things must first be fully prepared before the nations of the world can be invited to embrace the faith that God has become a Man, and has shown Himself on earth, conversing with men in a human nature. "All things are ready," says the parable, "come to the marriage."[1] Nothing, therefore, can be more intelligibly in accordance with the right reason of men, than that God Almighty should be seen to follow His own rule in the building of His house. And the fact that His preparations required the long period of four thousand years before they could be fully completed, only proves the magnitude and importance of the house, for the building of which this long protracted series of preparations had to be continued without

[1] Matt. xxii. 4.

interruption for four thousand years. During all this long delay it is sufficient for us to know that not a moment of time passed without being turned to the account of maturing and bringing to a head the vast body of preparation which formed the fulness of time, before which Jesus Christ would not come.

The power of imperial Rome, as we have seen, was chosen to put the finishing stroke to the long series of preparations, the completion of which constitutes the fulness of time; and I have now to draw attention to two features that appear continually in the history of Rome, which, I shall argue, are absolutely irreconcilable with any other conclusion than that the city of Rome must have obtained the religion of the Lord God of heaven from the Hebrew people. These two points are—

(1.) The consciousness which the Romans continually display that it is the irresistible destiny of their city to acquire the sovereignty over the world, and that her power will break down every adversary that attempts to stand up against it.

(2.) That an eternal duration has been granted to its power.

From what we have hitherto seen to be proved by the history of the four preceding imperial Powers, their imperial sovereignty appears in the clearest possible light as the gift, or rather the trust, of God confided to them, on the condition of their sovereigns giving glory to the one Lord of heaven and earth, as

the Divine donor of their power whom they are bound to acknowledge. The Assyrians confess their empire to be His gift, and as long as they confess this, Nineveh is the metropolis of the world; when Nineveh gives itself up to idolatry, Nineveh falls. Nabuchodonosor confesses that his imperial power is given to him by the God of Heaven, and he dies the undisputed master of the world, in peace, in his own city of Babylon. His successor, Baltassar, praises his gods of gold, silver, brass, iron, wood, and stone, and the same night the Persian army breaks into his city, his empire is overthrown, and he himself is killed.[1] As long as the Persian monarchs confess, like the Ahasuerus of the Book of Esther, that the God of heaven has given them their throne, they remain masters of the world, but when they fail in this act of homage, then Alexander, the Macedonian, overthrows their empire. Alexander gives himself up to vices and idolatries, and on his death the gift of an imperial master of the world is withdrawn for a time from the earth. The city of Rome in the meantime is proceeding slowly in the work of subduing the world to herself. I have therefore now to show that the city of Rome gives the plainest evidence of her possessing the knowledge of her irresistible destiny to acquire this sovereignty of the world, which, from all that has been hitherto passed in review I shall argue, is inalienably the gift of God, not by any possibility to

[1] Dan. v. 30 ; Esther xvi. 16.

be entrusted to the hands of any gerent who is *ex professo* the slave of idolatry, but which is, by an irreversible decree of the Divine Majesty, reserved for a gerent who openly acknowledges the name and the power of the one Supreme Lord God of the heaven and the earth.

These, then, I must affirm, will be the two indisputable tokens that the city of Rome publicly honoured the God of heaven, under the title of the "Deus Deorum," in its one high altar on the Capitol, for it is only on the condition of this acknowledgment, that God will give His gift of sovereignty over the world and will permit a human power to make the open and public declaration of its eternity. Now, however, I must produce the evidence which shows that Rome had this double consciousness (1) of its irresistible destiny to universal dominion, and (2) of the eternity of the power confided to it.

That Rome, then, was never without the conviction of its destiny to become the ruling power in the world, begins to appear even as early as the very first years of its existence. Livy relates that one of the citizens of Rome, Julius Proculus, when the city was in grief for the loss of its king Romulus, and much embittered against the Senate (who were suspected of having murdered him), came into an assembly of the people, and told them that Romulus had appeared to him, and had bid him bring them word that "it was the will of the powers above

(*cælestes ita velle*) that my Rome should be at the head of the world (*caput orbis terrarum sit*). Let them, therefore, from this time forward, cultivate the art of war and hand it down as a maxim for all that come afterwards, that no human power will ever be able to stand up against the Roman arms."[1]

A similar augury of the future universal dominion of the city of Rome was contained in the discovery that had been made on the site that was being cleared for the foundation of the temple, which Tarquin the elder intended to build on what then bore the name of the Tarpeian hill, but which from this time forward came to be known as the "Capitolium." A human head was found perfectly fresh and dropping blood. The most celebrated of the Etruscan soothsayers, Olenus Calenus, was consulted to know what this portended. It had been already revealed to him that the spot where such a head was found should become the head of the world; and, when the delegates of the Roman people came to him, it came into his mind to make an attempt, by having recourse to stratagem, to divert the omen to his own people. He therefore took his staff, and drawing a plan of the Tarpeian hill on the sand, said to them, "So is it here, O Romans, that the temple of Jupiter is to stand, and is it here that the head has been found!" They had, however, received a warning from the soothsayer's son, and replied, "No, not here, but in Rome!" Had the

[1] Livy, lib. i. 16.

messenger thoughtlessly answered "Yes," the omen of the gods would have passed over to Etruria. The stratagem of the soothsayer was thus defeated, and the good omen saved for Rome. From this time forward the hill, which hitherto had borne the name of Tarpeian, began to be known as the Capitol. The above account is found in the Antiquities of Dionysius of Halicarnassus.

From the reign of Numa to that of the Emperor Augustus (that is, for nearly 700 years), the little temple of Janus,—the gates of which were always to remain open during war,—never had its gates closed except for one short period in the consulship of Titus Manlius, after the end of the first Carthaginian war.

During the seven centuries of incessant war, Rome experienced many signal reverses. It was sacked and burned by an invasion of Gauls in the fourth century of its existence.

In the second Carthaginian war, after the battle of Cannæ had been lost, the city seemed, humanly speaking, to be at the mercy of Hannibal; yet no Roman made the least mention of peace. When Hannibal offered the Romans the opportunity of redeeming their prisoners, the Senate, Eutropius relates, answered that, "Rome had no need of citizens who, with arms in their hands, would allow themselves to be taken prisoners."

Niebuhr, who belongs to a school of writers the very opposite of Numa, and who have least possible

faith in the intervention of God in the affairs of the earth, is compelled to say, "Philip's inaction at the beginning of the war with Hannibal—that of Mithridates so long as the Marsian war threatened Rome, and a slight additional weight would have turned the scale—these are events in which we *must* recognise the finger of God. Yet Rome in these straits never showed the least symptoms of any wavering."—(Preface to his History).

We have a very remarkable description of the Roman power in the eighth chapter of the First Book of Machabees, which descends almost into details, but the general characteristics are those of an armed power which has fully made itself known as having both the will and the force to break down everything before it, and to acquire universal dominion. "Every one who had heard of them was afraid of them, all those whom they undertook to assist prevailed, and whomsoever they would they drove away from his kingdom, and they were greatly exalted, and yet, notwithstanding, no one among them wore a crown, or was clothed in purple, or assumed any pre-eminence. He heard also that they had formed a senate, and that each day three hundred and twenty senators held their deliberations in common, to take counsel together for the public welfare and to see that the public business was duly attended to; an annual magistracy was charged with the care of their entire empire, to whom

all gave a willing obedience, and envy and jealousy were entirely unknown among them.

"Res clamat ad dominum" is a maxim universally admitted, and even men total and entire strangers to the light of the Divine revelation, from which we learn that imperial sovereignty is the gift of the most High God on His own terms, and for purposes known to Himself, cannot fail to be struck with wonder and amazement at the sight of the irresistible march of this single city, not connected by ties of kindred with any one nation of people to the sovereignty of the entire world.

However, this is only one portion of the wonder. The city, which under these unparalleled and incomprehensible conditions, is seen year by year making good her irresistible advance to her universal sovereignty has the still more unaccountable conviction of the eternity of the power which is entrusted to her. Her chief poet, Virgil, gives expression to this sense which the city has of the eternity of the power, not, as we must be careful to observe, which she has acquired by her own strength but which the Divine Being known to the Romans, as

> Hominum sator atque Deorum.[1]
> "Qui res hominum que deûmque
> Æternis regis imperiis [2]

has given to them by His irreversible decree, expressed in the following lines:

[1] Æneid, i. 254. [2] Ibid. 229.

"Romanos que suo de nomine dicet.
His ego nec metas rerum nec tempora pono
Imperium sine fine dedi."[1]

The same sense of the eternity of the power of Rome is expressed in a still more formal and public manner, by being stamped on her coinage, as the following engravings from a pair of specimens of the actual coins will probably bring, in the most tangible and satisfactory manner, before the eyes of my readers.

Coin of Augustus Cæsar struck in Spain.
The inscription on the reverse is Æternitatis Augustæ.

Reverse of a Coin of Hadrian.
The inscription is Romæ Æternitas.

I cannot think it can be necessary to weaken the impression which it must be in the nature of such

[1] Æneid, i. 277.

evidence as this to produce upon the mind, by any comments upon it, and I consequently pass on to the task of applying the tests, the nature of which was explained in Chapter V., to which I may here refer the reader if he desires to refresh his memory by a recurrence to what has been there said.

CHAPTER IX.

The application of the two tests explained in Chapter V. to the history of the city—Test I.—Does the history of the city bear witness to an external and internal action of its Monotheism, analogous to that of the Monotheism of the Hebrew people?—(a) *the office of the Roman Pontifex Maximus is founded on the model of that of the High Priest in Jerusalem;* (b) *the political government of the city knows its power and stability to be conditional upon its subordination to its religion;* (c) *the city evinces most the watchful vigilance to keep all foreign religious rites excluded;* (d) *the Roman citizen is always observed to exhibit a consciousness of his superiority to the rest of the Gentile world, analogous to that of the Hebrew. Test II.—Are sufficiently numerous traces of the Mosaic legislation to be found in the Laws of Rome?*

We now come to that part of the work of my investigation where the question at issue begins to narrow itself, and where we approach ground on which the inquiry begins to assume the aspect of one which promises to be decided in one way or the other, all chance of retreat, evasion, escape or concealment appearing to be fairly cut off on either side. I am about to apply the two tests, the bearing and efficacy of which I have explained in Chapter V. After their application, as I there contended, the question can never again return to its former condition. The result, if not judged to

be absolutely and for ever decisive, must at the very least bring about a most perceptible advance towards such a decision. In a word, either it will give me the clearest possible new ground for the conclusion which I shall end by claiming, or the conclusion will find itself more than ever relegated to the region of German dreaminess and hypothesis, and more than ever disqualified from entering into the domain of real life as an acknowledged and accepted truth.

If, then, it be true that Numa Pompilius brought the religion of the God of heaven to the city of Rome, with its inseparable companion, a code of civil and religious law, assimilated to the Hebrew code of Moses, two consequences must inexorably follow.—(1.) The city of Rome must become, in its public career in the world's history, substantially assimilated to the city of Jerusalem; and (2.) though the spirit of the Divine religion, brought into the city of Rome by the secondary way of adoption and not of direct revelation, cannot be expected to place the citizens of Rome on a footing of equality in religion with the Hebrew people, for God will not have entered through the ministry of Numa Pompilius into any covenant with the Roman citizens to send His servants the prophets to them as He has sent them to His own people; still we must expect that the main distinctive lineaments, or to use the expression, the peculiar civil, political, and religious physiognomy of the city of Jerusalem, will be discernibly reproduced in the city of Rome.

If I am able, then, to trace this double resemblance of the city of Rome to the city of Jerusalem in a sufficiently marked manner, and if I can succeed in showing that Rome possesses characteristics of which nothing but the religion of Monotheism could possibly have been the parent, then my first test will have gained the result I desire that it should gain. I do not think that any one will very easily commit himself to the desperate expedient of maintaining the possibility of a public religion of Monotheism having been obtainable at that time of the world from any other source, except solely from the Hebrew people.

We have seen, then, that all the traditions of the original Monotheism of mankind, which survived the general ruin and decay produced by the falling away of the nations into the fabulous superstitions of their Polytheism and idolatry, had quietly subsided into a condition of entire quiescence, in which they were regarded as perfectly innocuous as regards the danger of their inciting to any act of insurrection against the reigning Polytheistic worship of the temples. There is, indeed, every reason to think, that the earliest traditions of the human family descended from Noah must have been, that the condition of their religion of the worship of the one true God at a time when there was not a single adversary or profane voice of any kind to be heard to mar the general reign of peaceful prayer and unanimity, really was the "golden age"

of the world, of which so many beautiful reminiscences remain preserved in the Greek and Roman poets—

> "Reddit ubi Cererem tellus inarata quotannis
> Et imputata floret usque vinea
> Germinat et nunquam fallentis termes olivæ
> Suamque pulla ficus ornat arborem." [1]

These traditions, then, of the worship of the one true God as associated with the undisturbed religious calm, peace, and unanimity of the whole world, will go a long way to account for the perfectly quiescent political character of the primitive Monotheistic traditions to which the Greek and Latin classics bear such abundant testimony.

But from the moment when it came to have a place in the designs of God to re-establish and rehabilitate His worship in the midst of one particular chosen and elect people, who were to become His witnesses and His prophet people in the midst of all the other nations of the world, from whom the truths of the original revelation were diminishing more and more as time advanced, the character of peace and tranquillity that had marked the early Monotheism of the world and which formed its golden age, by the stern necessity of the altered circumstances of the case, could no longer be preserved. The restored and rehabilitated Monotheism of a peculiar people could no longer reproduce the peace and calm of a former golden age of the world, which was for ever past and

[1] Hor. Epod. xvi. 43.

gone. The Song of Moses, on the delivery of the Hebrews out of Egypt, has to acknowledge the God of heaven, who has chosen them for His people, under an entirely new and most significant title — "The Lord is as a man of war: Almighty is His name."[1] In the place of the former reign of religious peace a spirit of indomitable warlike aggression has to take possession of the elect nation. "This day," says Moses, "will I begin to send the dread and the fear of thee upon all the nations that dwell under the whole heaven, that when they hear thy name they may fear and tremble, and be in pain like women in travail."[2] God manifestly intends to place a wall of entire separation between His own chosen nation and all the other nations of the world.

This separation of the Hebrew people from the other nations, when they came to be constituted as a nation among nations under their national sovereigns, and to possess their national capital in the city of Jerusalem, would necessarily, among other peculiarities, which I must not overload my subject by attempting to enumerate, give rise to the following distinctive religious, political and social characteristics. They will be at once recognised as the fruits of the restored and rehabilitated Monotheism of which the Hebrew nation was for special ends in the counsels of God made to be the depositary. And my task will be to show that they equally characterise, and scarcely in a less dis-

[1] Exod. xv. 3. [2] Deut. ii. 25.

tinctive manner, the city of Rome, but certainly to such an extent as that they may claim, in the most unhesitating manner, to be the fruits of its adopted Monotheism, being manifestly a product of which no religion but such a Monotheism possibly could have been the parent.

(1.) The first necessity of the restored Monotheism of the city of Jerusalem is the creation of the office of its High Priest and his council of Chief Priests, for the government of the service of the Temple, for the adjudication of all questions affecting the consciences of the Israelite people who acknowledged the Divine character and obligation of the Mosaic law. To this office of the Hebrew High Priest I shall show that the office of the Pontifex Maximus of the city of Rome is a complete and adequate parallel.

(2.) The second necessity of the Hebrew nation, under its religion of a rehabilitated Monotheism, will be the perfect subordination of the kingly power to the Divine religion taught by Moses; and here I shall show a precisely parallel phenomenon of the city of Rome, namely, the entire and complete subordination of its civil and military administration to its religion, together with the conviction prevailing in the minds of all the Roman citizens that the magnitude of their empire and the whole of the greatness and exaltation of the Roman name, proceeds solely from, and is on all hands understood to be absolutely dependent upon,

the condition of this subordination being faithfully observed.

(3.) The third necessity of the Monotheism of the Hebrew city will be a standing duty of vigilance in guarding against the invasion of the idolatries of the surrounding people, so as to prevent any of their superstitions and false worships finding any entrance into the city. From time to time also this duty may be expected to have to assume the form of a resolute zeal to cast out the superstitions which may have succeeded in finding their way within the walls of the city, so that both city and people may be thoroughly cleansed from any defilements which they have contracted in respect of them. I shall have, consequently, to show the singular resemblance of the city of Rome to Jerusalem in this particular.

(4.) Lastly, in order to the maintenance of the state of separation by which the Hebrew people were to be kept isolated from the rest of the nations, it was a necessity of this state of separation that the individual Jew should be invested with a sense of his dignity in the presence of all the other people of the world and that he should be backed up with a certain consciousness of the innate superiority of the character of an Israelite as compared with either Egyptian, Assyrian, Greek, or any other nationality that can be named. The nation of the Israelites was a comparative handful of men as contrasted with other far more numerous and more powerful people. What is wanting in the

magnitude of the people taken collectively must consequently be made up to the individual by the sense of the superiority which the Jew was always to be able to assert in the presence of aliens from other people. This sense of superiority was, of course, extremely well founded and based on excellent reasons in the case of the Jew, so long as he was faithful to the law of his God, and I shall, consequently, have to show that the Roman citizen had a precisely similar appreciation of the greatly superior dignity of the Roman name over everything else in the Gentile world, arguing, at the same time, that the sole possible ground of this supremacy of the Roman name is the fact of the assimilation of the Roman power to election of the chosen people.

It will be necessary, for the present at least, not too far to forget the claims of brevity; but I think that in the event of my being able to show, in a sufficiently ample manner, the existence of a substantial and even minute resemblance between the cities of Jerusalem and Rome, in respect of each of the four abovenamed points, I shall then be fully entitled to my conclusion that nothing short of a common religion of Monotheism, obtained in the case of Rome by adoption from the city of Jerusalem, can on any fair grounds of reason be esteemed the parent of so surprising a resemblance of the two cities to each other; and I think it must be also granted to me that the conclusion will be singularly strengthened on its coming

to be perceived still further that precisely in these four remarkable points in which the two cities so wonderfully agree with each other, they totally and entirely differ from all their other contemporary cities of the Gentile world.

If, then, it be true that Numa Pompilius has really studied the science of Divine jurisprudence in the school of the witnesses of the Lord God of heaven in Jerusalem, and has had the opportunity given to him by the disposition of Divine providence to make use of the science which he has there acquired, as the legislator of the rising city of Rome, I shall expect, above all other things, to see that the religion of the God of heaven which Numa Pompilius has brought back from thence, and which by the disposition of Divine providence is to make the Roman people like "Thy people Israel," will be placed under the government of a High Priest and of his court of ecclesiastical law. And I shall also expect further, that the government of this High Priest will be as nearly as possible the reproduction of the government of the High Priest of the city of Jerusalem, with his court of assessors and the code of the Mosaic law. I cannot indeed pretend to say that the reproduction in the city of Rome will bear precisely the same relation to the original in Jerusalem, that a copy of a picture, or of a statue, bears to its original, for we must not forget that the genius and character of the city of Rome may differ very extensively from that of

Jerusalem, and the people who have a covenant with God and who own Moses as their legislator, are very differently circumstanced from a city to which such knowledge comes only in the way of a communicated light. But notwithstanding, after all due allowances have been made for this important difference between the two cities, I shall undoubtedly expect to see in the High Priest, or Pontifex Maximus of Rome, a dignitary extremely like to what I shall almost venture to call his twin brother the High Priest of Jerusalem. It was promised by Moses to his people, that if they were faithful to their law, the other nations looking on and seeing them, would exclaim, "Behold a wise and understanding people!" consequently, if Rome has really borrowed and taken to itself a large share of the Divine light, which the Hebrew people obtained by a revelation specially made to them, it is to be expected that the High Priest of Rome will become a most venerable and widely-respected dignitary in the midst of the nations, and that the various acts of his pontifical government will be characterised in some very marked manner, by a gravity and a wisdom, which will both command and conciliate the respect and affection of all the surrounding people, who will esteem it a privilege to be able to have recourse to his tribunal.

That Rome was under the government of a High Priest, with the title of Pontifex Maximus, is of course matter of universal notoriety; but how far the public

acts of the "Pontifex Maximus" of Rome are of a nature to add weight to the claim of Rome having become as "Thy people Israel," and what proofs can be adduced to show that the Pontifex of Rome was instituted by Numa Pompilius on the model of the High Priest of Jerusalem, as far as I know, here is virgin ground for the study of the historian.

The proofs which I can here offer on this point are as follows, and even if not conclusive they may suffice at least to lay the foundation for a future inquiry.

The High Priest in Jerusalem, with his council of seventy assessors, succeeded to the supreme jurisdiction exercised by Moses and his council of the seventy elders of Israel. There is a special enactment in the Mosaic law providing for the future erection of the High Priest's supreme court. "If thou shalt see a difficult judgment arise . . . and thou shalt find the words of the judges in thy gates vary, arise and go to the place which the Lord thy God shall choose; and thou shalt come to the priests of the Levitical race, and to the judge who shall be in that time, and thou shalt refer the cause to them, and they shall declare to thee the truth of the judgment."[1] Moses thus clearly foresaw that, in the nature of things, a Divine law must inevitably give birth to a vast variety of complicated questions, rising up under it, which must necessitate the existence of a supreme central tribunal, both for their adjudication and in order that an appeal could be

[1] Deut. xvii. 8.

carried to it whenever the necessity should arise. For this Moses accordingly provides; and if Numa is the founder of a system of Divine jurisprudence on the basis of the Mosaic school of law, it is manifest that he must in this respect follow the example of Moses, and create a supreme court of appeal in his city, to adjudicate on all the questions to which the very nature of the law which he has introduced will be certain to give rise. In perfect accordance with this obvious necessity, we find that Livy has preserved for us the following account of the institution of the supreme court by Numa:—"He then made choice from among the senators of Numa Marcius, the son of Marcus, for the office of Pontifex, and gave to him in writing, attested by his seal, a complete table of all the sacred rites, determining with what victims, on what days and in what temples, the sacred functions were to be performed and from whence the revenues required to defray the costs were to be obtained. He, moreover, subjected all the other sacred rites, both private and public, to the judicial decisions of the Pontifex (scitis Pontificis), in order that there might be a tribunal, to which the people could have recourse (ut esset quo consultum plebes veniret), and that the integrity of the *Divine law* might be fully preserved from all inroad, whether through any culpable neglect of the legitimate rites of the city, or through the introduction of any foreign rites from without." [1]

[1] Book i.

Here we have a record in a heathen writer of the *Divine law*, "of the city being committed to writing after the patterns of the Books of Leviticus and Deuteronomy," of a supreme court of judgment being erected for the adjudication of all questions arising up under it, and of a supreme sacerdotal government being created to exercise the necessary watchful care and supervision over all that pertained to the religion of the city, as also to prevent its affording any harbour or shelter to the strange rites which the continual afflux of new settlers must naturally be expected to make an effort to plant in it.

Evidently from Livy's description of Numa's Pontifex Maximus, we can with difficulty discern anything less than the twin brother of the High Priest of the Mosaic religion. It was not long before the Pontifex of Rome was forced to become the Pontifex Maximus of a College of Pontifices, in the same manner as Moses found it necessary to associate the seventy elders with himself. Both had precisely the same order of functions, viz., to exercise a viligant government over all who were subject to them, to keep their respective people from being contaminated with any corruption creeping in from the surrounding abominations, and lastly to be the supreme judges in a system of jurisprudence of which Divine law (jus divinum) was the foundation. We may go the whole round of the cities of the Gentile world, and we shall look in vain among them for anything that is parallel

to the Pontifex Maximus of Rome. The Roman Pontifex Maximus, with the "Jus divinum" of which his court exercised the administration, invariably appears in the history of the city in the character of a Jurist of the highest rank. His court invariably maintains its high legal reputation, and this in a city called by Divine Providence to become the great school of law for all the nations of the world. Later on in the Christian times, when the laws of the city are reduced to the form of a Code, the "*scita pontificum*" are among the elements from which it is gathered. The great Roman civil lawyers always evince the deepest respect for the legal decisions of the court of the Pontifex Maximus, one of whose Pontiffs "Mucius Scœvola" has left an historic reputation as one of the great lawyers of Rome. If other evidence of the real greatness of the office of the Roman Pontifex Maximus were wanting, it would be sufficient to know that when Rome became Imperial, and the chief executive power of the vast Empire was centred in the person of the Emperor, these Emperors invariably reserved for themselves the title and powers of the Pontifex Maximus. And again, when Rome became the chief city of Christendom, the successors of St. Peter have never shown the least reluctance to succeed to the title of the Roman Pontifex Maximus. The Christian religion, which has been sent from heaven to build up the old foundations, to repair and restore that which by human infirmity had fallen into decay, and to

recover that which through human error had gone astray, has seen no reason to disdain to renovate and reconstitute an office, on whose possessors the mantle of juridical science had always rested, which had grown with the growth of the Roman Name and had consistently played so important a part in the preliminary mission of the chosen city.[1]

§ 2. *The political Government of Rome perfectly understands its own stability and maintenance to be conditional upon its subordination to the religion of the city.*

When Numa Pompilius was in Jerusalem he would not fail to learn that the characteristic principle of

[1] The subjoined are a few samples collected from Livy, of the manner in which the office of the Pontifex Maximus appears publicly identified with the history of the city.

His court exercised a religious jurisdiction over the Vestal Virgins. Livy records two instances of the capital sentence being passed. The Vestal Postumia is accused, but discharged with an admonition to conduct and dress herself in future in a more becoming manner. Another is scourged for her neglect in allowing the sacred fire to be extinguished.

The Pontifex Maximus Q. Furius is commissioned by the Senate to preside over the Election of the tribunes of the people.

In his court were kept the Annals of the city (Commentarii or Annales Maximi), and it determined the Fasti kalendares, or the days of religious observance from kalends to kalends.

The Pontifex Maximus pronounced the public formula by which the Consul Decius devoted himself for the success of the Roman arms. Liv. viii. 9.

On the disasters attendant on Hannibal's invasion, it is the Pontifex Maximus who is consulted by the Senate to learn of what crimes against religion the city had been guilty that such disasters had come on the Roman arms.—Liv. xxii. 9.

We find nothing whatever that is parallel to this in any other city of the Gentile world.

the political power of the Hebrew nation was complete subordination to the Temple and the Law of Moses. In Israel all depended on this condition being observed. The kings of Jerusalem were crowned and anointed by the Aaronic Priesthood, and became in consequence the Lord's Anointed, bound to the observance of the Law of Moses; and undoubtedly we see, in reading their history, that all entirely depended as regards the prosperity of their reigns, on the question whether they obeyed or disobeyed the Law of Moses. Now we see precisely the same principle characterising the Roman State. It cannot indeed fail to have forcibly struck the student in Roman history, how from the days of Numa downwards, politics and religion appear inseparably united in the public acts of the city. War, which is the life of the Roman power, is declared in the name of the gods, and the judgment of heaven is invoked that war may always be undertaken in a just cause.[1] The General of the army may devote himself as an act of religion to obtain the victory, as Decius the Consul did in the war with the Latins (A.U.C. 415). The comitia or public assemblies of the citizens can only be held subject to the sanction of the augurs, who must declare in the name of religion that there is no impediment to the assembly being held. "Indications," says a learned living writer,[2] "of the will of the gods were

[1] See the form of declaring war (Liv. i. 32).

[2] Allies, Formation of Christendom, vol. ii. p. 15, instances collected from Döllinger's "Heidenthum," &c.

to be taken on all occasions; nothing was to be done in public or private without consulting the 'auspices.' Then, there was the institution of the Haruspices in its two branches of examining the entrails of the victims, and divining the meaning of all prodigies. One is still amazed at the never-tiring solicitude which the senate showed to have all these things carefully watched—eclipses, rainbows of unusual colours, shooting stars, misbirths, human or bestial; showers of earth, stones, chalk, or ashes, mice gnawing the golden vessels of a temple, bees swarming on a public place, but especially a shrine touched by lightning. Such things struck senate and people with consternation, special supplications were ordered to appease the causers of them."

Everything in the Roman power is completely subordinated to religion.

The idea of the modern state as the supreme and ultimate power upon earth, without God, the product of our modern unbelief, was a thing unknown to the Roman world, and would have been unanimously rejected by it with the utmost horror. Even the very worst excesses, perpetrated by the most inhuman of the Emperors, sprang from a corruption of religion, by which the Emperor found himself invested, without seeking it, with the attributes of divinity. The state-god of our times is a monster that was unknown to a condition of the world in which men had obscured and corrupted the knowledge of the one true God

through error and deception without either having incurred the sin of formal rebellion against Him, or having been guilty of the pride of consciously substituting themselves in His place.

But, in addition to this, the student of Roman history has to notice a master thought that everywhere appears in the minds of the Romans themselves, that not only is their whole commonwealth, their "res publica," founded and built on religion, from the very first date of its foundation, but the whole of its subsequent growth and increase, the whole of its irresistible march onwards to the empire of the world, the entire pre-eminence and glory of the Roman name, is owing to the subordination of its politics to its religion.

We have already had occasion to quote the judgment of the historian Polybius:—"The government of the Romans appears to me to have a distinct superiority over all others in its treatment of things divine; for that which among other men is a matter of reproach to them, is that which mainly holds together the power of the Romans. I speak of their religion; for to such an extent is this carried or even exaggerated, both as regards private life and the public affairs of the state, that it is impossible to over-estimate it."[1]

Even Horace, who no doubt correctly describes himself as a kind of person who, for his own individual part, could have passed through life perfectly well

[1] Lib. vi. 56.

without particularly troubling himself about the temples and their sacrifices,[1] finds that as a Roman citizen he cannot possibly escape from the necessity of paying his public tribute to the religion of the Empire.

> "Dîs te minorem quod geris imperas,
> Hinc omne principium, huc refer exitum."[2]

O Rome, thy Empire is the fruit of thy religion; every undertaking of thine begins and ends in this.

The testimony of Valerius Maximus is "that our state has invariably held that all things were to be treated as secondary in comparison with religion, even the things in which the highest interest and honour of the city were at stake. No wonder, therefore," he says, "that the favour of the gods always watched over the growth of our city, because it never failed to give its most scrupulous care to the smallest considerations of religion. For, indeed, our city may safely claim to have never turned its eyes away from the most exact observance of its religious ceremonies."[3]

Cicero bears precisely the same testimony: "We have far surpassed all people and nations in respect of piety and religion, and in this one maxim of wisdom, that we have clearly perceived that all things are ruled and governed by the power (*numine*) of the immortal gods."[4] And again, "I have thus fully persuaded myself that Romulus, by his observation of

[1] Parcus deorum cultor et infrequens (Od. Bk. i. 34).
[2] Od. iii. 6.
[3] Valerius Max., Book i.
[4] De Harus, p. ix. 19.

auspices, and Numa, by his sacred constitutions, firmly laid the foundations of our state, which, had it not made itself acceptable to the immortal gods, could never have attained to its present marvellous extent."[1]

Sallust, in like manner, speaks of the earlier Romans as "our ancestors the most religious of mortals." But to continue to cite witnesses would be rather to weigh down than to elucidate our subject. Scarcely a page of Roman history that does not present us with indications of the extreme solicitude of the senate about matters of religion as intimately connected with the safety of the commonwealth; and who does not know that the hero of the chief epic poem in the Latin language is the "Pius Æneas,"—a hero in whom endurance of labour, promptitude in danger and fortitude in action is not only united after a model manner with his piety and religion, but a hero who regards fidelity to his religion as the chief condition of success in the great work of his life.

Of course when it happened, as was not infrequently the case, that a Roman who was an adherent of the temples and the religion of the Empire, attempted, when disputing with a Christian fellow-citizen, to draw an argument in favour of the false gods of the popular mythology from the greatness of the Empire, as if it followed in the way of a necessary consequence that Jupiter, Mars, Juno, Saturn, and others, must then be the true immortal gods who had raised the Roman

[1] De Nat. Deorum, iii. 25.

name to its glory; the Christian, in this case, indignantly denied that the greatness of the Empire either was, or ever could be, the gift of those who were nothing but fallen demons, usurping by the most shameless fraud and deception the honour and worship due to the one true God. St. Augustine, indeed, has written his treatise on the City of God, almost expressly to confute this favourite argument of the heathens, that their false gods were the authors of the greatness of the Roman name.

We have an instance exactly in point in the treatise of Minucius Felix, who professes to relate a dispute between two Romans, residing in Rome, about the time of the Emperor Septimius Severus. Cœcilius, the heathen, had argued, "that the Empire had grown and extended its territory beyond the limits of the ocean, whilst its citizens exercised a religious virtue in their wars, whilst they strengthened the city with the observance of sacred rites, chaste virgins and numerous dignified priesthoods." To which Octavius replies, "that all that the Romans hold, cultivate, and possess, is simple booty seized by their audacity. The Romans did not attain to their greatness through being religious, but through being sacrilegious, and as often as they triumphed, so often they committed sacrilege."

From the answer of Octavius, it plainly appears how completely the Rome of that time had lost the memory of the earlier and better days of its religion, but this

causes me not the slightest surprise. I find precisely the same thing to be equally true of the modern Englishman, who is just as fully convinced that all his Catholic ancestors were in every respect quite as great idolaters as Octavius firmly believed his Roman ancestors to have been. How many Englishmen are there not of the same grade of society as Octavius who firmly believe that all the great cathedrals and other Christian temples, with which the Catholics of old have covered the length and breadth of Great Britain, were raised for purposes of image and demi-god worship quite as pronounced as that which Octavius believed the Pontifices to have offered to the "Deus Deorum" in their invocations before the high altar of the Capitol. From the argument of Cœcilius, however, we also learn how absolutely the ordinary Roman citizen regarded the political greatness of the Empire to be the fruit of the entire subordination of the civil state to its religion.

Here, then, I think, Rome undoubtedly appears as in the most striking manner assimilated to the city of Jerusalem.

§ 3. *The City of Rome evinces the most watchful vigilance to keep all foreign religious rites strictly excluded.*

If it is true that Numa Pompilius was a resident in Jerusalem for the purpose of studying the law of

Moses and the Hebrew constitution, his stay in Jerusalem would have fallen in the reign of the King Ezechias, and he consequently may very probably have been present in Jerusalem at the time when the city was miraculously delivered from the army of Sennacherib, and this very delivery may have been one of the principal circumstances which caused him to come to the conviction recorded by Livy, that "he perceived the divinity of heaven to have great intervention in the affairs of men" (quum interesse rebus humanis Cœleste Numen videretur).[1] Nothing, certainly, could have been better calculated to have impressed such a conviction on his mind than the having witnessed with his own eyes the destruction of Sennacherib's army by an act of Divine intervention. However, this is not my present point. Supposing Numa Pompilius to have resided in Jerusalem during the reign of Ezechias, he would also, in all probability, have been an eye-witness of the zeal of Ezechias in carrying into operation the necessary reforms, the great results of which have caused him to hold the first place among the good and religious kings of the throne of Juda. Numa, in this case, would not fail to have made his notes of the effect produced by the great zeal of the king for the restoration of the Service of the temple, according to the ritual of the kings David and Solomon. How great this zeal was we may learn from the fact that after the renewal of the

[1] Book i. c. 21.

paschal solemnity, in which the whole of Juda took part with the greatest enthusiasm, the Scripture records that "when these things had been duly celebrated, all Israel that were found in the cities of Juda went away from them, and the men of Juda broke the idols and cut down the groves, demolished the high places and destroyed the altars, not only out of all Juda and Benjamin, but out of Ephraim and Manasseh, till they had utterly destroyed them."[1]

Supposing Numa Pompilius, then, to have come to Jerusalem when all this work of reform was either being carried on before his own eyes, or whilst the memory of it was perfectly fresh in the minds of those into converse with whom he would be thrown, nothing is more reasonable than to infer that after he had returned home and found himself as a legislator of the rising city of Rome, involved in all the serious responsibilities of making his city to be "as Thy people Israel," he would perfectly understand that the character of assimilation to the people of Israel, which it was the study of his life to impress upon his city, could have no chance of being perpetuated, except upon precisely the same conditions as those which his own observation would have convinced him the peculiar character of the city of Jerusalem required for its preservation. That is to say, all foreign religions and superstitions whatsoever must be peremptorily prohibited, and their ingress into the city barred in the most

[1] 2 Par. xxxi. 1.

inexorable manner. Provision also must be made to meet the case of anything occurring similar to that which Numa would have observed in Jerusalem itself, where abuses and superstitions had surreptitiously found their way into the city ; but under the vigorous administration of a religious leader, like the King Ezechias, as Numa himself probably saw, they were ejected and not only the city itself but the whole territory completely cleansed from them. Plutarch relates that Numa had taken great care to instruct the Pontifices in his lifetime in all that the books in which his legislation was committed to writing contained, and to *impress both the sense and the practice* on their memories. If, then, there is evidence enough to be found in the history of Rome that the government of the city had such a notably firm grasp of this very principle, that all foreign superstitions whatsoever were to be rigorously excluded from entering within its walls, and especially if we can come upon evidence to show that the city of Rome treated the attempt to introduce any such foreign superstitions contrary to its laws as a capital crime, for which the guilty offender was to pay the forfeit of his life, I think in this case all rational men must grant me my conclusion. Numa Pompilius, from whose legislation alone the city could ever have come to possess such a firm grasp of a principle so contrary to that of the rest of the Gentile world, must in this case have been a resident in Jerusalem in the reign of King Ezechias, where he would have seen

with his own eyes the actual working of the very principles of religious government that he was to become the providential instrument of planting in the city of Rome. We live in a time when numbers of private persons for the mere ends of individual curiosity start on their travels to go all round the world, without the least notion of any more serious purpose in view than that of idling their time away in recreation and pleasure. A visit from the shores of England to San Francisco, the capital of California, is within the reach of a professional man's six weeks' vacation. And though in the time of Romulus, travelling did not possess quite the same organisation and facilities as it does now, still, even at that time of the world, Numa Pompilius had nothing more to do in order to visit the city of Ezechias, than, like Jonas, to go down to some seaport, to pay his fare to the captain of some trading vessel, making his bargain to be landed at the nearest convenient port on the Syrian coast, from whence a ride on horseback of some thirty or forty miles would bring him to the famous city of which Ezechias was king. Except that to our modern unbelieving men of science, the name of the Hebrew people appears still to inspire the same fear as it formerly did, "when all the nations that dwell under the whole heaven feared and trembled, and were in pain at the very mention of the name of Hebrew like women in travail,"[1] there

[1] Deut. ii. 25.

appears not the shadow of a reason why Numa Pompilius should not have gone to visit so famous a city, and have resided there in perfect peace a sufficient length of time to learn the Hebrew language, and to become initiated in all the learning and wisdom of the school of the "Witnesses" of the Lord of Hosts. In such a case as this he may perfectly well have been personally acquainted with the prophet Isaias, and have acquired a knowledge of the prophecies which predicted the future extension of the knowledge and worship of the Lord God of heaven to all the nations of the earth.

However, the immediate question is the production of the actual evidence which shows the city of Rome to have been completely assimilated to the city of Jerusalem in the two above-mentioned respects, viz., that the ingress of all foreign superstitions whatsoever into the city was prohibited by public law, and that the observance of the law was enforced under pain of death to the guilty offender who attempted to introduce them. To make, however, the evidence that I shall produce the more striking, I must here draw special attention to the fact, that upon the principle of those who are disposed to claim for the city of Rome the character of having been a power wholly given up to idolatry and Polytheism, from the very beginning nothing can possibly be less capable of a rational explanation than the presence of a principle in the government of the city, rigorously excluding under

pain of death to the offender the ingress of any foreign superstition. If Polytheism was the religious order of the day for Rome, and Rome derived her political existence from the circumstance of her having made herself an asylum for refugees from every nation and people, then Polytheism being in principle "plurality of worships," exclusion is the direct negation of the very principle of plurality, and exclusion consequently becomes the ground of the direst offence to all the multitude, who must then see their own particular traditional Polytheistic worships treated with contempt and ejected under pain of death to the introducer of them, while other Polytheistic worships, that are well known to be destitute of even the shadow of any better title to exist, are protected by the laws of the city and exalted to the highest place of honour, without so much as the fragment of a better title to their pre-eminence. The case here is precisely similar to the ground of complaint which all the various Nonconformist Christian associations of Great Britain actually have against the privileged religion that is established by law. They say to it, "If you are only a particular form of Protestantism against a larger Christian society that disallows your title to exist, on what ground do you claim to be established in honour, riches, and pre-eminence by the civil laws of the state? Dionysius of Halicarnassus expresses his astonishment that the city of Rome was not reduced to downright barbarism, when, later on, it

received thousands of the Osci, the Marsians, Samnites, Tuscans, Brettians, Umbrians, Ligurians, Iberians, and Celts."[1] But the wonder will be far greater still, in short, simply incapable of explanation, how, on the principle of an avowed Polytheism, which means plurality in the objects of worship, the city of Rome could manage to abide by its law of excluding all foreign superstitions. On the principle of an established religion of Monotheism, which was the worship of the "Deus Deorum" on the altar of the Capitol, adopted from the city of Jerusalem and a rule of legislation formed by Numa Pompilius on the example of the acts of the reign of King Ezechias, nothing can be more beautifully clear and intelligible than the legislation, the operation of which we shall now have to examine. On any other supposition it is plainly incapable of even so much as any possible rational explanation whatsoever.

Cicero has preserved for us the ancient law of the city. "No one may have any separate worship of the gods, neither of those cults that are new, or those that have come from other cities, unless they have been admitted by public authority."[2] In the "Book of Sentences," Julius Paulus gives the following as

[1] Antiqu. i. 89.

[2] "Separatim nemo habessit deos, neve novos neve advenas, nisi publice adscitos. Privatim colunto quos rite a patribus cultos acceperint" (Leg. ii. 8). Jurisprudentiæ ante-Justinianæ quæ supersunt, Editio 3ia, Lipsiæ, 1864.

the law of the city: "Of all who bring into the city religions that are unknown, whether contrary to reason or to received usage, the higher class of offenders are banished, and the lower class are put to death."[1] It was under this law that the Lady Pomponia Græcina, mentioned by Tacitus,[2] was accused by members of her husband's family as being guilty of a "foreign superstition," and a very large proportion of the Christian martyrs of Rome were condemned to death under it. Not, it must be carefully observed, for the crime of being Christians. It was not always alleged that there was necessarily anything vicious and directly criminal in Christianity. It was a sufficient crime that Christianity was simply a new and foreign religion, to be simply new and foreign constituted the ground for a capital conviction in the city of Rome.

So much, then, being now ascertained respecting the existence of a legislation making it a capital crime to introduce any new and foreign religion into a city which was continually receiving an untold influx of all kinds of inhabitants, I shall now put in as evidence a most remarkable instance of the operation of

[1] Julius Paulus was a famous jurisconsult of Rome during the reigns of Severus and Caracalla, and the succeeding Emperors. His five books of sentences are the best digest of the ancient laws of Rome that have been preserved. The passage above quoted is as follows in the Latin:—"Qui novas vel usu vel ratione incognitas religiones inducunt ex quibus animi hominum moveantur, honestiores deportantur, humiliores capite plectuntur."—Sent. v. tit. 21.

[2] Ann., xiii. 32.

this exceptional law. The instance in question forms part of the public history of the city of Rome recorded by the historian Livy.

In the year (A.U.C. 566, B.C. 186) the peace of Italy, and in a short time also that of the city itself, was disturbed by a cause which shows how completely the Gentile world was both given over to its religious superstitions, and what a power for evil these superstitions were capable of exercising after the truths of the original revelation had become obscured and the public sacrifices had been so generally alienated from the worship of the one true God to the honour of the fallen demons. This particular cause was the general spread throughout Italy of the orgies of Bacchus, that were celebrated by nocturnal meetings, in which the most abominable vices were openly practised. These orgies found their way into the city, and information respecting them was obtained by the Consul Postumius from two informers, a man named Æbutius, and a woman of the name of Hispala. From their revelations it appeared that the initiated formed a secret society the associates of which held their meetings by night. The laws of Rome strictly prohibited all associations not known to the authorities, and all meetings of people by night subjected those who frequented them to severe penalties. The consul for the year promptly took his measures for the public safety, and having secured his witnesses, brought the case before the Senate. The Senate

directed that it should be brought before a public assembly of the people, which was accordingly called, when Postumius made a speech, the substance of which Livy preserves in the 39th book of his History, c. 15.

It is this speech which supplies us with our particular piece of evidence illustrating the operation of the law against the introduction of new and foreign religions. Rome had now existed for more than five centuries, and the deterioration and corruption of the religion of the city had greatly advanced in its downward path, though it was to become worse still before Augustus Cæsar rose to be its sole Emperor. The great difficulty which the Consul experienced in dealing with the emergency lay in the circumstance that the crimes of the Bacchanalian secret society were carried on under the cloak of religion. Hence in his speech to the assembly, he has especially to caution the citizens not to be deceived by the plea of religion. His words are, "I am not without fear lest some of you should be deceived, for there is nothing more specious than a depraved religion. When the Divine Majesty is made the pretext for the concealment of crime, the mind is then seized with fear lest, in the measures which we have to take to punish human crimes, we should be guilty of wrong to any of the divine rights of religion that may be mixed up with them. From any scrupulous fears on this ground, however, you are protected by innumer-

able decrees of the Pontifices, by acts of the Senate, and the answers of the Haruspices. How often in the days of your ancestors has it not been made the duty of the magistrates of the city to prohibit all foreign rites from being celebrated, and also to expel from the forum, the circus, and the city all sorts of strange sacrificers and soothsayers, to search for and to cause to be burnt all kinds of divining books, and to suppress all modes of offering sacrifice except those in accordance with the usage of the city of Rome? For the men who were the most learned in all human and *Divine law* have judged that nothing is more destructive of religion than when sacrifice is allowed to be offered *by foreign, and not by our own authorized rites* (non patrio sed externo ritu). I have thought it necessary to remind you of this, lest any superstitious scruples should disturb your minds when you see us putting down the Bacchanalian orgies and dispersing their nefarious meetings."

The measures taken to suppress the Bacchanalian secret societies and to pull down all their shrines were both extremely stringent in themselves and extended in practice to the whole of Italy. Livy says that of the number of those who had been initiated, many more were put to death than were thrown into prison, and that a large number (magna vis) of both men and women suffered the extreme penalty of the law in either one or the other way.

Finally, the Senate decreed the entire extirpation of

all Bacchanalian rites both from Rome and Italy, but out of respect for alleged religious scruples, it was provided that if any one took an oath before the city Prætor that he was bound in conscience to offer such worship, the Prætor might consult the Senate, and obtain a special act of leave for the particular sacrifice, at which, however, not more than five persons were allowed to be present.

I should like to ask, if we have not in the above narrative a very full and convincing proof of the city of Rome being assimilated in the most ample and remarkable manner, in this particular of her legislation, with the city of Jerusalem. There can be no difficulty whatever in perceiving on what principle the Hebrew city would enforce laws that prohibited and severely punished all introductions of foreign religions—first, because the law of Moses, the servant of God, had strictly enjoined their exclusion, and had decreed the penalty of death to the delinquents ;[1] and secondly, because all such foreign rites were in themselves odious aggressions, that would displace cherished national usages. But in the case of the city of Rome, nothing could by any possibility be more natural than that the multitude of new settlers should desire to bring in their own accustomed rites, and nothing more unnatural than that the population, which had no special nationality, but which consisted of an amalgam gathered together from all

[1] Deut. xiii. 9.

kinds of people, should have anything else than a Polytheistic religion, the normal condition of which was to be in a perpetual state of flux and change. Yet the singular fact is, that precisely this city, the religion of which plainly ought, according to the natural course of events, to be in this very perpetual state of flux and change, is the exceptional city of the Gentile world which exhibits the closest possible assimilation in the above important respect to the city of Jerusalem. If this otherwise inexplicable assimilation does not proceed from their possession of a religion of Monotheism in common, will any one be so good as to attempt to suggest any other possible source from which the assimilation can have been derived.

§ 4. *The Roman citizen is always observed to exhibit a sense of his superiority to the rest of the Gentile world analogous to that which the providence of God gave to His own elect nation.*

As I have already remarked, it was a necessary part of the Divine economy, in making choice of a particular nation that they might act the part of His witnesses to the rest of the world and show themselves to be His prophet-people in the midst of the nations, that so long as the nation thus chosen remained faithful to their particular calling, the name of Hebrew was to enjoy a special honour and dis-

tinction among the other nations. This, in a certain sense, belonged to the justice of God, because a very great burden was laid upon the Hebrew people, in their being required to observe their most peculiar law and to bear the brunt of their entire separation from all the other people of the world; and a compensation to them in the form of some especial honour and dignity of Hebrew name appears as justly due to them in the way of a reward for their fidelity.

Moreover, it is part of the general evidence which the government of God over the world of men must give of itself to the minds of men, that honour should, on the whole, be known in the sight of the nations of the world, to be publicly awarded to those who are seen to fear God and to keep His commandments; and that visible misery and degradation should be clearly perceived to be the consequence of the contempt of God, of the neglect or perversion of His worship and the non-observance of His laws. This is the word that came by the mouth of the prophet sent to Heli, "But now saith the Lord, Far be this from me, but whosoever shall glorify me, him will I glorify, and they that despise me shall be lightly esteemed." [1]

If, then, there plainly appears on the face of the world's history that there is a striking assimilation of the citizens of the city of Rome with the elect Hebrew nation, in point of the unquestionable and unchange-

[1] 1 Kings ii. 30.

able dignity of the Roman citizen in the presence of all the nations of the world, to which the honour and dignity attaching to the Hebrew name in the days when this chosen people were faithful to their covenant is the sole parallel that the world's history furnishes, this ought to constitute an almost irresistible evidence that God is the Giver of the honour in both cases. God could not, agreeably to the fixed rule of His government, have given this public honour in the sight of all the nations of the world to the name of the Roman citizen, except that by the disposition of His Divine providence He had, as I have been labouring to show, caused the city of Rome to have been as fully assimilated, as the nature of the case permitted, to the city of the chosen nation and its people. We should never lose sight of the truth, which must for ever be the insoluble enigma to those who think they can read and understand history without reference to the government of God, that there is nothing whatever in the origin of the city of Rome which can furnish any intelligible reason of the pre-eminent honour and dignity that attaches to the character of the "Civis Romanus." The city commenced its career in the world's history as an asylum for the debtors, the escaped criminals, the runaway slaves and the refugees of every kind who had destroyed their prospects in life in their own homes. If, therefore, the citizens of such a city as this, which springs out of the corruption of humanity, becomes afterwards the

very highest title of honour that the world knows, will any one who believes in God very easily dare to say that it was idolatry which was the parent of the honour and greatness of the Roman name. Samuel the prophet has no other words in which to describe the magnitude of Saul's sin than to compare it to "this very crime and sin of idolatry,"[1] and in the Book of Wisdom, "the worship of abominable idols is the cause, the beginning, and the consummation of all evil."[2] If, then, we were obliged to regard the Roman citizens as idolaters from the beginning, I may well ask, how are we to reconcile the belief in God as the sole Giver of honour in the world with the fact of the world-wide honour of a Roman idolatrous citizenship? And, again, if we are to believe the words of the prophet Daniel informing Nabuchodonosor that his glory and honour are to be taken from him, and that for seven years he is to be made to live with the wild beasts, and to eat grass as an ox, for the one especial reason, *until he learns that it is the Most High who ruleth in the kingdom of men, and giveth it to whomsoever He will*, how are we to see the consistency of this act of God towards Nabuchodonosor, with His contrary act in giving the empire of the world to the city of Rome, supposing, that is, this city to have never been anything else than a nest of robbers and plunderers, addicted to just the very same idolatry

[1] 1 Kings xv. 23. [2] Wisd. xiv. 27.

with all the rest of the nations from the very beginning of its existence.

Before, however, I claim any direct results under this feature of the mutual resemblance between the two cities, I think the completeness of the parallel requires that we should be able to compare the manner in which the most decided and unhesitating sense of pre-eminence common to both the Hebrews and the Romans, but found nowhere else in the whole world, displays itself in some particular living example on either side, for the comparison in this case will be all the livelier and the more distinctly intelligible. For this purpose I shall take a couple of passages from their respective histories, one from each, that we may be able to compare them together and judge for ourselves if the spirit they respectively display does not most clearly indicate an origin from a common source.

When David, who was then but a stripling, was brought into Saul's presence as one who had expressed himself ready to go out and fight with the Goliath who for forty days had defied the armies of Israel to send a champion to single combat with him, Saul said to him, "Thou art not able to withstand this Philistine, nor to fight against him, for thou art but a boy, and he is a warrior from his youth." David replied, "Thy servant hath killed both a lion and a bear, and this uncircumcised Philistine shall be also as one of them. I will go now and take away the re-

proach of the people, for who is this uncircumcised Philistine who has dared to curse the army of the living God."[1]

Here is an expression of the Hebrew sense of the pre-eminence God has given to them above all other people; and in what follows will be found the corresponding sense of the Roman citizen for the pre-eminence which, at least, he for his part perfectly believes the "Cœleste Numen," the "Pater Deum hominum que" has given to his city.

A certain Annius came to Rome in the year of the city 415 A.U.C., as the legate of the Latin Confederacy, to demand that one consul should be chosen from Latium. The demand appears to have been made before the Senate who held their assembly on purpose to receive the Latin envoy, in a very haughty and peremptory way. This so moved the wrath and stirred up the Roman spirit of Titus Manlius, the consul, as to cause him to rise up there and then, and to say that if such madness could come upon the Conscript Fathers, that they were ready to take their laws from a man of Setinum, he would come himself into the Senate-house sword in hand, and would with his own hand slay any Latin man that he found in it. Annius, in retiring from the Senate, accidentally slipped down the steps, fell on his head, and for the time lost his consciousness. Manlius, on coming to the spot where he lay, cried out, "Now,

[1] 1 Kings xvii. 36.

of a truth there is a God of heaven (Cœleste numen). Great art thou Jupiter![1] It is not then in vain that we have built a sanctuary to thee, as the father of gods and men in this place."[2] Here again, more than three hundred years later, we have proof that Rome continued publicly to honour the "Cœleste Numen" of her legislator Numa.

I do not think my readers will dispute my being entitled to claim a favourable issue to the application of the test, at least, under this particular feature of the resemblance; and I now pass on to the application of the second test.

Test. II. Are sufficiently numerous traces of the Mosaic legislation to be found in the primitive laws of the city of Rome?

It may, and perhaps not unreasonably, be thought that this particular test is extremely likely to fail in consequence of an uncertainty that may possibly hang suspended over our knowledge as to what the primitive legislation of the city of Rome in Numa's time really was; and the question may be raised whether sufficient knowledge is still extant of the actual laws themselves, which Numa Pompilius gave to the city to warrant any definite conclusion. It

[1] This is one of the proofs to the mind of Ralph Cudworth that Rome under this name worshipped the one true God.

[2] Livy viii. 5.

may be said to me, possibly you may be quite right in your anticipation, that if the comparison could be made with any degree of minuteness between the laws which Numa really gave to the city and those of Moses, it would bring to light a very surprising degree of coincidence between the two legislations, but where will you be able to lay your hands upon the laws of Numa for the purpose of instituting your comparison ?

I think that the providence of God will be sure to have so ordered the course of events that the evidence will be forthcoming, and I shall accordingly begin by collecting some of the scattered and incidental notices, in which I find traces of coincidences that exist between the legislation of Numa and the laws of Moses. The Hebrew law, for example, proclaimed a curse on the man that removed his neighbour's boundary stone,[1] and Dionysius of Halicarnassus relates that, under Numa's laws, the man guilty of this act, was devoted to the infernal gods, and became an outlaw, whom any man might kill with impunity. The Hebrew law enacted the binding nature of any promise or engagement, made under the sanction of calling God to witness,[2] and Numa on Plutarch's testimony was the first who taught the Romans to swear by (Fides) faith, as the greatest of oaths. So durable, indeed, was the respect which the Romans had learned from Numa to pay to their sworn

[1] Deut. xxvii. 17.

[2] Deut. xxiii. 21.

promises, that we learn from the testimony of Polybius the historian, which has been already quoted, and which belongs to so late a date as the year of the city 550 (B.C. 203), that, "Whereas ten securities, twenty promises, and as many witnesses cannot stop the faithless Greeks from attempting to deceive and disappoint you, the Romans, even when large sums of money come into the hands of their magistrates and ambassadors, will perfectly keep faith in consequence of their respect for the sanctity of an oath."[1]

A point of remarkable resemblance, or rather of complete coincidence, is also to be found in the circumstance that the Pontifex Maximus, equally with the Hebrew High Priest, incurred a civil pollution from coming in contact with the sight of a dead body.[2] And, perhaps, again it is to be noted, that while the Spartan legislation of Lycurgus treated the slave as a mere chattel or property, Numa's legislation is singled out by Plutarch for especial commendation for its superior equity and humanity, because Numa insisted that those who had fallen into the state of servitude should be admitted at least once in the year to the liberal enjoyment of the fruits which they had helped to raise. This is not exactly the Hebrew legislation which restored liberty to the slave on the year of the jubilee, but it undoubtedly seems to be

[1] Polybius, The Roman Republic compared with others, lvi.

[2] Seneca de consol ad Marciam, xv.; Lev. xx. 11.

dictated by the same humane spirit of consideration for the condition of the slave.

However, if the materials for instituting the comparison in the way of scattered notices of history are unavoidably scanty, there is happily another source of evidence in existence to which I may proceed to call attention.

As regards the instances that I have now cited, I by no means intend to represent them as conclusive; I have rather brought them forward to show that scattered notices both abound, and that they all point only in one way. A far more formal body of evidence exists, the nature and value of which I must at once commence to point out. St. Clement's evidence we shall remember is clear and distinct, that Numa did derive aid from Moses in framing his laws, to which Livy and others all give the striking confirmatory testimony that Numa's name was famous in connection with Divine law. Of all human things there is nothing so determinately fixed and stable as law, and among laws, nothing that can compare in point of fixity with the law that claims to be a "jus divinum." Again, among cities, no city has ever been known to equal Rome in the tenacity of its adherence to everything essentially Roman and in the fixedness of its purpose to exclude from itself everything essentially foreign and anti-Roman. We cannot then possibly conceive the legislation of Numa, whatever it may have been, coming to be exchanged

in after times for any other system of law. Sir H. Maine, on "Ancient Law," a great authority, says, the Roman Code of the XII. tables was merely an enunciation in words of the existing customs of the Roman people,[1] Dr. Hadley, of New York,[2] and Dr. Huschke, of Breslau,[3] each say the same that the XII. tables as a system of law, contained a reduction to writing of the usages and rules of preceding times. If therefore Mosaic legislation ever once fairly entered into Rome, through the instrumentality of Numa there it would be certain to remain, and there again it would be certain to be discovered whenever the laws of Rome came to be made the subject of a careful juridical study and examination. As well, or even much better, might we say that a human body could be poisoned by some strong mineral poison without its being possible for a competent analytical chemist to discover traces of the poison in the remains, than that Mosaic legislation formed from the beginning the basis of Roman law without the traces of its existence visibly surviving in the laws of the city, and being in consequence well known to the jurists, who were possessed of the requisite knowledge of both codes of law to be able to institute a comparison between them.

Here, then, is a test which must infallibly prove decisive, and accordingly, decisive it does prove, and this

[1] Maine, Ancient Law, p. 18. [2] Hadley, Roman Law, p. 75.
[3] Zeitschrift für Rechtswissenschaft, vol. xiii. Berlin.

as we proceed to show, directly in confirmation of the Christian tradition preserved by St. Clement of Alexandria.

As early as the times of Septimius Severus we have, as we have already mentioned, Tertullian in his Apology, addressed to the Senate, reminding the Romans that they ought to know that their very own laws ("ipsas quoque leges vestras") borrowed their form from the divine law as being the older. We possess however, as does not appear to be at all commonly known, the treatise of a Christian jurist of the latter part of the fourth century entitled, "Mosaicarum et Romanarum legum collatio." It forms part of a collection of treatises usually known as the "Jus civile Antejustinianum," and is regarded by jurists as a document of the greatest value, from its containing evidence as to the earliest known form of the laws of Rome, nowhere else to be found. The most recent edition is that published in Leipzig,[1] and Dr. Huschke, of Breslau, one of its editors, thinks it highly probable that it may be the work of the Christian writer Rufinus, the contemporary of St. Jerome and the translator of Origen, περὶ ἀρχων.

I must, I fear, however, for brevity's sake, be satisfied with the following solitary sample of its contents.[2] "But if the laws of the twelve tables enact that a thief in the night time may be killed, and that a thief by day may be killed if he attempts to

[1] Teubner, 1 vol. 8vo, 1874.

[2] Title vii.

defend himself, know all ye jurisconsults that Moses was the first to make this law." And not to prolong an investigation beyond all bounds, it may suffice to subjoin in the note below a list of the sixteen titles under which the comparison is carried out.[1]

I think, then, that I am now justified in claiming that the issue of the application of the two tests are, each taken separately, directly confirmatory in the very strongest manner of the conclusion at which I seek to arrive, while the effects of both taken together ought, I may fairly consider, to be held to establish its truth.

[1] Table of the sixteen titles of the *Mosaicarum et Romanarum legum collatio.*

I. De sicariis et homicidiis casu vel voluntate.
II. De atroci injuriâ.
III. De jure et sœvitiâ dominorum.
IV. De adulterio.
V. De stupratoribus.
VI. De incestis Nuptiis.
VII. De furibus et pœnâ eorum.
VIII. De falso Testimonio.
IX. De falso Testimonio (continuatio)
X. De deposito.
XI. De abigeatoribus.
XII. De incendiariis.
XIII. De terminoamoto.
XIV. De plagiariis.
XV. De mathematicis et manicheis.
XVI. De legitima successione

CHAPTER X.

A variety of unexpected confirmation of the Christian testimony collected from the Gentile tradition—(a) *The evidence that lies concealed in the Gentile tradition that Numa Pompilius was a Pythagorean.* (b) *The true key to the fable of Nymph Egeria.* (c) *The evidence contained in the circumstance of the discovery that was made* (A.U.C. 571) *of the books of Numa, which had been deposited by his grave, and of their having been subsequently burned in public by the order of the Senate.* (d) *The evidence contained in a tradition recorded by St. Augustine,*[1] *of a primitive Roman worship of a divinity named "Summanus."*

Up to this point we have been engaged upon the work of a slow and patient investigation, which has not, as far as I am aware, omitted any one of the principal elements of the history of the city, a careful examination into which appeared to be of a nature likely to furnish the kind of evidence for which we are in search, whether its effect may be either to confirm or to invalidate the testimony of St. Clement and Eusebius. And I do not think that we can be justly said to have come upon the traces of a single piece of evidence which does not perfectly agree with the statement of St. Clement, while we have certainly

[1] Civ. Dei, iv. 23.

found a very great deal that is not in a few respects minutely confirmatory of it.

However, as I by no means desire in any way to disguise either from myself or my readers the vast importance of the fact, for the public and universal recognition of which as an accepted truth of history I appear as an advocate, previous to putting in any claim to have arrived at a definite conclusion, I wish once more to place the truth I seek to recover from the long period of concealment and misrepresentation under which it has lain buried on the issue of one further ordeal, the nature of which I proceed to explain.

If a Monotheism derived from the city of Jerusalem and the law of Moses really was the early religion of the city of Rome, and this religion showed itself able to preserve its city during a hundred and seventy years from all contact with the idol worships of the surrounding cities, and even after its treasure had begun to suffer serious diminution, further showed itself as notwithstanding continually struggling to protect what remained against the irruptions of still worse superstitions pressing upon it from the surrounding populations and demanding an entrance—a fact of this vast importance connected with the one city of the earth, which is, so to speak, the pivot on which the destinies of whole nations turn, and which is called to give shape and form to the course of events on which the safety of the whole world de-

pends, must be also able to have evidence of its truth appearing elsewhere than in the various specific departments of history which we have been examining. I am ready to say even much more than this; I must be willing to believe that unexpected sources of evidence will be also sure to turn up to take us, as it were, completely by surprise in yielding clear and convincing testimony where we should least of all think such evidence would be likely to be found. Now, I am quite willing that the truth I seek to recover should be submitted to an ordeal of the above kind. Only in this case I think I am in justice entitled to put in a proviso with my readers, in the way of a fair bargain honourably entered into between us, that for their part they are to lay aside whatever remnants of incredulity there may still be hidden in their minds if I am found to redeem my pledge, while for my part, if I fail to redeem it, the conclusion I seek to gain shall be understood to suffer in a degree proportionate to the failure.

With this understanding, then, I proceed to my task, and the first piece of this recondite evidence that I shall produce shall be the unexpected testimony that will be found on examination to be contained in the remarkable fact that the Gentile tradition has uniformly insisted upon making out Numa Pompilius to have been a Pythagorean, though the truth of history is that he actually preceded Pythagoras on the world's stage by more than a hundred years.

Nothing can be more incontestable than that there must be some good reason why the Gentile world should have insisted in this strange and remarkable way upon calling Numa a Pythagorean in defiance of chronology, and my answer will be that the Gentile world insisted on calling Numa Pompilius a Pythagorean in order to be able to have a presentable disguise under which to hide from itself the unwelcome truth that he was a disciple of the "barbarian philosopher greater than Pythagoras"—that is, Moses, the legislator of the Hebrew people, whom I shall proceed to show was also the master of Pythagoras, as he was likewise the master of Plato, Aristotle, and the Greek schools of philosophy in general.

§ 1. *The evidence contained in the Gentile tradition that Numa Pompilius was a Pythagorean.*

To commence, then, our inquiry, Cicero, in the Fourth Book of his Tusculan Questions, has the following comment upon this Gentile tradition :—"I think also that it must have been one of the consequences of the general admiration in which the Pythagoreans were held that posterity has ever pronounced King Numa to have been a Pythagorean. For in proportion as people came to know the doctrine and institutes of Pythagoras, putting this knowledge together with what they had received from their fathers concerning the wisdom and the legal science possessed by the

king, and misled also by their want of accurate knowledge of the true date of events belonging to a more remote antiquity, whoever enjoyed a reputation for excelling in wisdom, they straightway pronounced him to be a Pythagorean."

To this account of the origin and growth of the tradition that Numa was a Pythagorean, as given by Cicero, it is obvious to object that a mere reputation in general for wisdom can, beyond all question, be no adequate statement of the real reason why the Gentile world persisted in identifying Numa with Pythagoras, when other wise men were by no means wanting with whom, on the mere ground of a reputation in common, Numa might have been just as reasonably identified as with Pythagoras. Cicero also makes light of the fact, that Numa preceded Pythagoras by more than a hundred years, but when we come to reflect we shall easily see that he can have no right whatever to impute to the Gentile tradition such gross ignorance of chronology as to suppose that the educated world did not know that Numa was already dead and buried, and that the city, of whose religion and jurisprudence he was the founder, had grown to vastly greater importance under a dynasty of Numa's successors on the throne, at the time when Pythagoras made his appearance at Crotona. Such ridiculous ignorance as this is plainly impossible, and there must consequently exist some other and better

reason why the Gentile world persists in calling Numa a Pythagorean.

With the above reason, then, for suspecting that what there evidently was distinctly in common between Numa and Pythagoras, must have been something of incomparably greater importance than a mere reputation for wisdom in general, we must proceed to institute our search, to discover, if possible, what this something may have been. And if at the same time we can ascertain beyond doubt that it was of a nature to inspire the Gentile world with a sense of dread and terror, causing them to be most averse to permit any distinct mention of it or explicit reference to it, then we shall be able to put in a reasonable claim to have found the true clue to decipher the mystery of the Gentile tradition being so pertinaciously determined to identify Numa with Pythagoras alone, and not with any one else of the wise men whose fame was at least equally widely spread.

Now there is no one more characteristic mark of the Gentile world than the sense of dread and terror they evince upon any mention of the name of the Hebrew nation. We have to observe an almost universal tacit agreement of their principal writers and literary men most religiously to eschew all direct reference to the Hebrew nation by name. This sense of terror, however, proved no hindrance to the practice of an unrestrained plagiarism from the writings of Moses and the other books of the Hebrew Scriptures. Indeed,

the Hebrew sacred books appear in this respect to have literally been to the travelled men among the Greeks what the Coliseum was during the Middle Ages to the principal families of Rome, namely, a mass of ready-chiselled stones that each one might carry away and use at their pleasure for their own constructions without any fear of their being reclaimed. St. Clement of Alexandria, to whose testimony on this score reference has already been made, is here the providential witness of the Christian society. Previous to his conversion he had been a distinguished professor of the Greek philosophy, living, as we may suppose, in easy proximity to the great library of his city, and, in consequence, familiar with numberless works of Grecian literature that have long since perished. He says[1] that Our Lord's words, "All that came before Me are thieves and robbers,"[2] were spoken with special reference to the Greek schools of philosophy, that is, to their founders and distinguished writers, most of whom were men of travel and research, who visited the principal cities and nations, the Hebrews among the rest, afterwards appropriating to themselves, without scruple or acknowledgment, whatever they found that suited their purpose. Divine providence, as St. Clement argues, disposing of events in this way that the preaching of the Christian religion might find the true traditions, of which the Hebrew people were the chosen conservators, disseminated all

[1] Stromata, book i. [2] John x. 8.

over the Gentile world, by means of the activity and enterprise of the Gentile founders and teachers of philosophy. And to cite instances in point, to show that the Gentile world was by no means entirely able to suppress the knowledge that its schools of philosophy were thus largely indebted to the Hebrew sources of sacred learning, he quotes, from a writer named Aristobulus, a passage where Plato is described as a "Moses speaking the language of Athens." This is followed by another passage from Clearchus, a Peripatetic and scholar of Aristotle, to the effect that he (Clearchus) was acquainted with a Jew, a perfect Hellenist scholar, with whom his master Aristotle had passed several days, engaged in mutually comparing notes, during the travels of the latter in Syria. Both Josephus and Eusebius quote the same passage from Clearchus,[1] but at greater length, and, according to the extract as it stands in their pages, Clearchus declares that Aristotle owned himself to have learned from the Jew far more than he was able to impart in return. It may be proper to remember here that, however unlikely it might be that Greeks would be found possessing any great knowledge of the Hebrew language, the same was by no means the case with the Jews as regards the Greek language. Divine providence had already begun to scatter the chosen people far and wide among the nations, and Jews in Aristotle's time could be found perfectly

[1] Contra Apion, i. 22; Præp. Evan. ix 5.

familiar with the different languages of nearly all the surrounding people, and consequently quite able to communicate the contents of their sacred Scriptures to all who were desirous of becoming acquainted with them.

However, to borrow from the Hebrews without the least acknowledgment was the ordinary rule in the Gentile world, and it would be an injustice to the Greeks to hold that the cause of this apparent dishonesty is to be sought for exclusively in the peculiar and special paralysis of their moral sense. On the contrary, their doing this was almost a natural consequence of the peculiar wall of separation which the providence of God had placed round this particular nation to keep them a separate and distinct people, that they might be the better able to preserve the treasure which He had confided to their keeping. The Gentile world, for its part, was to be impressed with a religious terror of the Hebrews, that the sense of separation might be reciprocal, and that the Gentile world also might never like to mention the name of the Hebrews, or to have it known that they had had any dealings with them. "This day," says Moses, "I will begin to place the fear and dread of thee upon the people who shall dwell under every climate, so that when they hear thy name they shall fear and be filled with trembling after the manner of those who are in the pains of childbirth."[1] If, then, Numa Pompilius had been a student in the

[1] Deut. ii. 25.

law of Moses, and had modelled the laws and the constitution of the rising city of Rome upon those of the Hebrew people, we shall have nothing more to do in order to arrive at the true reason why the Gentile world has persisted, in defiance of all chronology, to identify Numa Pompilius with the school of Pythagoras, than to produce the evidence which shows in this respect that, like his predecessor Numa, Pythagoras also borrowed the maxims and the doctrines that made his name famous both as a legislator and a philosopher from the one same source—the law of Moses and the sacred books of the Hebrews. Nothing will, then, be more intelligible than to understand, in what way in the outset of the tradition, the name "Pythagorean," as applied to Numa, expressed nothing more than a perception in general of the intrinsic resemblance that could not fail to have existed between two things equally derived from the one common Mosaic source. In process of time, however, as the Gentile dread and fear of the Hebrew name kept increasing, it may be supposed with very great justice, that the term Pythagorean was, with more or less of conscious purpose, drawn aside from its original meaning, and the erroneous notion that Numa was an actual disciple of Pythagoras, in spite of its being flatly contradicted by their respective dates, was notwithstanding willingly favoured and encouraged, for the reason that it afforded to the Gentile world almost the only really available and convenient blind, to conceal the distasteful truth that

the great city of Rome owed so important a debt to the Hebrew legislator Moses and to the people of the Jews, as to have borrowed its religion and its system of laws from them.

We have, then, now to produce the evidence which proves that Pythagoras was perfectly well acquainted, from long personal residence in the country, with the Hebrew people, and that he borrowed largely from the writings of Moses and the Hebrew scriptures. Of this fact antiquity was by no means in ignorance. In the city of Rome we have Justin the Martyr, in his "Expostulation with the Greeks," reminding his countrymen, that Orpheus, Homer, Solon (who revised the laws of the city of Athens), *Pythagoras*, Plato, and others, after they had visited Egypt, and had become acquainted with the books of Moses, began to teach the very contrary of the errors which they had formerly taught.[1] In Alexandria, the centre of learning for the Eastern world, we have St. Clement publicly calling the attention of the learned to the fact that Plato repeatedly acknowledged the great extent to which both he and Pythagoras derived the most noble part of their doctrines from the barbarians.[2] In his fourth book of the same treatise, he stops to trace the agreement of various portions of the doctrine of Pythagoras with corresponding passages from the Pentateuch. Josephus,

[1] P. 15, edition of Cologne, 1686.

[2] Stromata, book i., edit. Venit. p. 356.

again, who as a literary man, living attached to the court of Vespasian, and of several of the succeeding emperors, was in a position to be well informed of all that was current knowledge in the Gentile world, equally with the traditions of his own nation, says that, "It is very truly affirmed of this Pythagoras that he took a great many of the laws of the Jews into his own philosophy."[3] It is, of course, impossible that inquiring Greeks who were pursuing their travels from nation to nation, on purpose to collect notes for their own information, could fail to hear of the city which had attracted the Queen of the East to come to it, to make herself acquainted with the wisdom of Solomon, or that they could very easily have failed to pay a visit to a city so renowned where they were quite certain of meeting with a most friendly and hospitable reception. Hence, when Plato speaks in glowing terms of the wisdom which he had found among the barbarians, and acknowledges how much he learned from them, there is literally no room for entertaining a doubt but that the "barbarians," to whom he refers, could be none else than the Hebrews, and that it was exclusively owing to the general terror inspired by their name that Plato would not mention them in a more open manner. We have the same reason also for concluding that, when Plutarch records the fact of there being a prevalent belief in his time that a barbarian philosopher greater than Pythagoras

[3] Contra Apion, i. 22.

was Numa's master in sacred learning, it was, again here also, by no means want of knowledge on the part of Plutarch, but the consciousness that the information, if given, would be badly received, which prevented him from openly mentioning the name of Moses.

The writer, however, who possesses the fullest and most interesting details respecting Pythagoras is the Platonist Iamblichus, who lived in the same century with Constantine the Great. We still possess his Life of Pythagoras, which bears internal marks of having been compiled from trustworthy materials which have long since perished. Space would not permit me to follow Iamblichus through all that he relates of the subject of his biography, but the following particulars are too important to be passed over. Pythogaras left his island home of Samos at an early age, and came to Palestine on his travels in search of knowledge. "He procured himself to be initiated," I quote the words of Iamblichus, "into all the mysteries, chiefly through his love and desire for knowledge, and in order that nothing that was worthy of being known might escape his observation, whether it was preserved in the mysteries or in the secrets of the gods."[1] After passing through Byblus, Tyre, and other parts of Syria, "he went to study with the prophets of the school of Mochus, the interpreter of nature." There

[1] Πάσας δε τελεσθεις τελετὰς πολὺ μᾶλλον ἔρωτι καὶ δρεξει θεωρίας καὶ εὐλαβειᾳ τοῦ μη τι αὐτὸν τῶν αξιομαθήτων διαλαθη ἐν θεῶν απορρήτοις ἢ τελεταὶς φυλαττόμενα.—Ch. iii.

is every reason to believe that the persons described in these words were the disciples of Elias, who are known to have lived in community on the Mount Carmel, and Mochus the interpreter of nature, is Moses the historian of the creation of the world. From Mount Carmel, where Iamblichus says that Pythagoras frequently spent much time alone in the oratory or chapel of the community, he embarked on board an Egyptian ship and went to Egypt, where he remained twenty-two years. Here he was taken prisoner by the army of Cambyses, and was carried with them to Babylon, where he associated with the Magi. In his fifty-sixth year he returned to Samos, but not finding the state of society in Samos congenial, he removed to the city of Crotona, then a flourishing Greek settlement in the south of Italy. Here he entered upon the way of life that has made his name so famous. It would form a study well worthy of some Christian scholar, to collect together all the scattered notices of Pythagoras, with a view to bring to light the singular truth so little known or suspected, viz., that Pythagoras, on passing in review all that he had learned and observed during the forty years of his life spent in travel and investigation, appears to have thought nothing so well worthy of imitation as the life of the disciples of Elias on the Mount Carmel. He founded what would now be called a religious community outside the city of Crotona, the members of which had everything in

common, and observed a rule of life, by which their time was apportioned into hours of study, recreation, meals in common, and hours of rest.[1]

Pythagoras has left nothing in writing, but, from the testimony of Iamblichus, his doctrine was a "Monotheism" as precise and distinct as that of Moses himself. He taught, according to Iamblichus, that "men need to be under the government of a God whom we are absolutely unable to resist, and such in fact, he said, is the government of God over us: and as God is so great it is fitting that He should rule over the Universe. For man is rightly said to be a creature by nature unruly, inclined to evil, and liable to great changeableness through his desires and affections, and therefore he stood in need of such a watchful rule and superintendence over him as would enforce order and moderation." Hence the Pythagoreans held "that every man, from the consciousness of his natural liability to be changeable, should never forget the pursuit of piety and divine worship, but should constantly place before his mind the thought of God as a power who unceasingly observed and watched over the actions of men. They also

[1] The words of Iamblichus in the Latin version are "Omnia autem omnibus communia erant nec quisquam privatim quidpiam possidebat" (Chap. xxx.). Almost a certain proof of this being the fact, is what Iamblichus relates in Chap. xxxv., that Pythagoras found it necessary to leave Crotona and disperse his community, on account of the jealousies created by property being bequeathed away from the families of the various members to the community.

taught that anarchy was the very greatest of evils, inasmuch as it was impossible to have society preserved except a competent ruler were at the head of affairs." [1]

If the school of Pythagoras taught doctrines of the foregoing stamp, it cannot be difficult to understand how the Gentile world should have come to recognise the completely kindred character of the legislation of the city of Rome; and, as I have suggested, in the beginning of the tradition, the name of "Pythagorean" as attached to Numa, was not intended to convey any more distinct meaning than that Numa, as we should now say, as a legislator was one of the same school as Pythagoras, which, of course, would be only the literal truth the moment we are fairly convinced that both in common owned the Hebrew Moses for their master.

The belief as regards Numa Pompilius having equally with Pythagoras visited Jerusalem to pursue his studies in jurisprudence, receives in its turn another remarkable confirmation from a Gentile tradition curiously enough preserved by the poet Ovid, and not the less truly preserved because it is presented to us in a beautiful poetic dress.

Nothing is more unquestionably historical as regards the career of Numa, than that the reason why the citizens of Rome were so eager to obtain his consent to accept the throne of their city, was the

[1] Chap. xxx.

fact of Numa's widespread reputation for being "omnis humani ac divini juris consultissimus." It is equally certain that the little provincial town of Cures among the Sabines could not possibly have afforded to any one of its citizens the means of acquiring the extensive knowledge of jurisprudence, with the possession of which Numa was universally credited. The kind of reputation also which Numa possessed in the nature of things can only attach itself to one who has been known to have studied in some famous school of law, which in Numa's case implies the necessity, that like Pythagoras and Plato after him he went in quest of his knowledge to other nations. Here Plutarch's information as to the existence of a belief current in his time, "that some barbarian philosopher greater than Pythagoras was Numa's master," puts us, so to speak, upon the scent of a discovery that Numa, like the Queen of the East, must have gone to Jerusalem to make his own inquiries into the wisdom of the Hebrew people, and, of course, the private citizen of Cures was quite as free as the queen to have his own tourist propensities. For the reasons above given, we could not suppose it to be possible that the Gentile world would be otherwise than most unwilling to have Numa's connection with Jerusalem generally acknowledged; at the same time, if he really did visit Jerusalem for purposes of study, we are fully justified in expecting that the Gentile world would be equally

sure to preserve, at least in some disguised and fabulous form, the memory of his having quitted his city, to go in search of a knowledge which beyond all question was not to be obtained in it.

Plutarch relates that on the death of his wife Tatia, Numa left the city of Cures and disappeared from view. According to Plutarch, Numa spent his time in solitary and retired places, where he had the honour of a familiar intercourse with a divinity who loved him, "and led him to happiness and knowledge more than mortal." This, of course, contains no direct information as to Numa's journey to Jerusalem, but supposing Numa to have really gone there, what Plutarch relates is still as open and as explicit in the way of an admission as we could reasonably expect from him. Ovid, however, curiously enough preserves a tradition which is altogether to our point. According to Ovid, Numa is one whom the desire for improvement in knowledge has caused to quit his home and city, and to come to Crotona.

> "Animo majora capaci
> Concipit, et quæ sit rerum natura requirit;
> Hujus amor curæ, patriâ Curibusque relictis
> Fecit ut Herculei penetraret ad hospitis urbem."[1]

Here, according to Ovid, Numa meets with Pythagoras, under whom he studies, and after Ovid has devoted more than four hundred lines of his

[1] Metam. xv. 6.

poetry to a detailed account of all that Numa learned from Pythagoras, he says,

> "Talibus atque aliis instructo pectore dictis
> In patriam remeasse ferunt, ultro que petitum
> Accepisse Numam populi Latialis habenas." [1]

It may perhaps be superfluous to quote Ovid's opening lines describing the character of Numa's master, as one who revealed to his listening hearers,

> "magni primordia mundi
> Et rerum causas et quid natura docebat
> Quid Deus," [2]

in order to lead to the conclusion that under the name of "Pythagoras," there lay concealed some by no means wholly obliterated reminiscences of the inspired historian of the Creation of the World. But as regards the value of Ovid's evidence, it is plain that he preserves the tradition of the Gentile world, that Numa Pompilius actually went on his travels in quest of the jurisprudence, the reputation for which earned for him, as Ovid's form of the tradition also testifies, the invitation to accept the throne of the city of Rome. Whoever then may have been Numa's master, nothing is more certain than that while it was not Pythagoras, it was nevertheless one, the effect of whose instruction was to form a pupil in whom the whole Gentile world has recognised the lineaments and features of a disciple of Pythagoras, and this master can plainly be no one else than the common master of both, the Hebrew legislator Moses.

[1] xv. 479. [2] xv. 67.

§ 2. *The key to the true explanation of the fable of the Nymph Egeria.*

With this the mythological fable of the Nymph Egeria will be found to correspond in a really remarkable manner the moment we come in possession of the key that unlocks the truth that is concealed under it. Plutarch treats "Egeria" as a creation of pure fable, and compares it to the similar fables current among the Phrygians respecting Atys, and among the Arcadians respecting Endymion. A simple, unmeaning fable, however, we have the best reason for concluding that it could not be. It was characteristic of the tenacity with which the city of Rome held on to its primitive truth, that in place of falling all at once into the gross idolatry of the surrounding people, as M. Gaston Boissier observes, the attributes of the Godhead came to be expressed in Rome by epithets after the manner of the expressions used in Christian litanies,[1] and hence "Divus Pater," the Father in heaven, appeared as "Divus Pater Vaticanus," or "Divus Pater Fabulinus." This tendency to express, by means of epithets of all kinds, the various acts of Divine mercy and goodness, afterwards gave occasion to the creation of what St. Augustine ridicules as "istos minutos deos." However great a deflection from truth there may have been in all this, as no Christian would wish to deny, still these misty and

[1] La Religion Romaine, vol. i. p. 7.

indefinite attempts at personifying what was felt to be Divine, fell incomparably short of the gross material idolatry that was openly practised in other cities. But to apply this key to the fable of the Nymph Egeria, we shall find that it will yield us a very unexpected acknowledgment that Numa Pompilius was a student of the Divine revelation made to Moses. "Egeria," from *egero*, *egerere*, "to bring forward from concealment," would be the natural Latin form of expression for those who wished to give this same vague personification to the supernatural knowledge, and even power, which they perceived to be wielded by Numa, the proofs of which appeared in his religious institutions and in the surprising general peace which they produced throughout the whole of his long reign. Thus Ovid's lines—

> "Conjuge qui felix nymphâ ducibus-que Camænis,
> Sacrificos docuit ritus, gentem que feroci,
> Assuetam bello pacis traduxit ad artes,"[1]

are but the more developed form given to the fable by an accomplished poet. The truth concealed in them is, that Numa after having studied the Divine revelation given to Moses in the city of Jerusalem returned home, and was called to the throne of the city of Rome, whose legislator he was invited to become, in consequence of the extraordinary reputation for the knowledge of human and Divine law which he had acquired from his travels and his studies.

[1] xv. 482.

§ 3. *The evidence contained in the circumstance of the accidental discovery that was made* (A.U.C. 571) *of the books of Numa, which had been deposited by the side of his tomb, and of their having been subsequently burned in public after their discovery by the order of the Senate.*

The case as regards the particular piece of evidence we are about to examine I may state in a preliminary way as follows:—Livy has informed us that Numa had the reputation for being "omnis humani ac divini juris consultissimus;" St. Clement that he was a student of the legislation of Moses; Ovid preserves, under a disguise, the memory of his having gone from home in search of knowledge, and all antiquity generally bears testimony to the wisdom and excellence of the laws which he gave to the city of Rome.

All that has preceded has gone to strengthen the evidence of St. Clement that Numa Pompilius was a deep and constant student of the Books of Moses, and now we come to a circumstance which shall furnish us with a test once more to try what will be its issue, whether still further to confirm the conviction already attained, or, on the other hand, to invalidate it.

I assume, then, for argument's sake, that we have now no further doubt whatever, but that Numa Pompilius is the deep and thoughtful student of the Mosaic law and an undoubting believer in the one true God, the Lord of heaven and earth. As such,

during his long and responsible reign, pressed with the continual burden of suiting his various enactments to the fortunes of the rising city and to its exceptional peculiarity in possessing a population consisting of every sort of mixed nationality, the thought could not but have frequently entered into Numa's reflecting mind, that Divine providence (his Cœleste Numen) had given to him a work to do for the city of Rome quite analogous to that which had been given to the master of his studies, Moses, to accomplish for the Hebrew people. The anxious thought could but press upon his mind, "How was he to provide for the stability of his work when he should come to die, and when all would henceforth be left dependent on his successors? As a deep student of his master Moses, he could not fail to perceive the great extent to which the same thought pressed upon the mind of the Hebrew legislator, and he could not fail to observe how many remarkable provisions of his law were purposely directed to the securing this very end. To enable us to form a judgment from an example, I cite the following provisions of the Mosaic law:—"If thy brother, the son of thy mother, or thine own son or daughter, or thy wife who lieth in thy bosom, or the friend whom thou lovest as thine own soul, shall wish to persuade thee, saying secretly, Let us go and serve other Gods whom thou and thy fathers know not, thou shalt not consent to him nor hearken to him, and thine eye shall not spare him, that thou shouldest pity him

and seek to hide him, but thou shalt at once slay him, let thy hand first be laid upon him, and afterwards let the whole people lay their hand upon him : he shall be stoned to death because he sought to lead thee away from the Lord thy God who brought thee out of the land of Egypt and out of the house of bondage, and all Israel hearing shall fear and from henceforward never do anything of the like kind again."[1] The above passage is but one of many that are to be found, which all plainly show that the Hebrew legislator was perfectly aware how supremely difficult it would turn out to be to preserve the people of Israel faithful to their character, of the elect and chosen nation, and that he knew quite well what an endless amount of temptation would arise from the contact into which they must necessarily be brought with the other nations, especially when their chief city came to attain to the dignity and pre-eminence of being what Jeremias calls it, the "Mistress of the Nations." In a word, we may reasonably say that, after the establishment of the ritual of divine worship and the precepts of the Moral Law, the one ruling thought that occupies the mind of the Hebrew legislator is to frame the provisions of his law in such a manner as to make the Hebrew people sufficient for themselves, and place every possible barrier to all intercourse not to mention amalgamation with other nations.

As has already been seen, we discover precisely the

[1] Deut. xiii. 6–11.

same character in the laws of the city of Rome. Moses forbade all intermarriage between the Hebrews and other people and in Rome, the law recognised matrimony in its strict sense as incapable of subsisting except between Roman citizens. We have seen again in what way all foreign religious rites were strictly excluded from the city by the laws of Numa; and this one circumstance, so completely in harmony with the system of the Hebrew legislator, is so entirely at variance with the rest of the Gentile world, that it strikes the Greek writer of Roman history, Dionysius, with perfect astonishment. On our supposition that Numa had Moses for his master in the science of legislation, there is one most striking peculiarity in the public career of Moses as a legislator, in which we may fairly expect that his pupil and imitator Numa will be morally certain to make the attempt to copy his model. The legislator of the Hebrews is perfectly aware of the difficulty there will be in keeping the Israelite nation a distinct people, separate from the other nations, and it equally appears from Numa's legislation that Numa also perfectly understood the equally great difficulty there would be in keeping the city of Rome a distinct and separate city from all the other cities of the world. Both accordingly take their measures (the pupil, as we suppose, following in the steps of the master), and with what perfect wisdom and with what complete effect, the result is before the world to judge. If

master and pupil, then, so far agree, there arises the strongest possible moral presumption that Numa would be sure to desire to copy the example of Moses in the last act of his life, when the Hebrew legislator, some few days before his death, gave his last solemn charge to his people. His words on this occasion were: "For I know that after my death you will act wickedly, and that you will turn aside from the way which I have commanded you, and evils will come upon you in the latter days." Moses then gave them the sacred roll of all his writings which he had written, and commanded it to be placed in the Ark of the Covenant, that, as he said, "*it may be there for a testimony against thee.*"[1] He also gave them the words of the song known as the "Canticle of Moses."

Now, if Numa is what for argument's sake we have assumed him to be, the student and imitator of Moses, I think every one will agree with me that we have the very best of reasons for expecting that Numa would be sure to endeavour at the approach of death to take some kind of measure corresponding to that of the sacred digest, which Moses compiled and commanded to be laid up in the Ark of the Covenant "*for a testimony against thee.*" Numa, as a matter of the simple duty of his office, would be quite certain during his lifetime to have had a digest of his legislation for the city of Rome compiled and committed to writing, together with a

[1] Deut. xxxi. 26.

body of such other precepts and instructions as could be equally committed to writing. This, indeed, is Livy's testimony: "Numa had handed to the new Pontifex, *sacra omnia omnia exscripta exsignata que*, on his creation. However, in his old age, previous to his death, he would certainly wish to copy his master in the special and particular act of his laying the transcript of all his writings in the "Ark of the Covenant, *for a testimony against thee.*" Supposing, for argument's sake, such to have been Numa's desire, to leave behind him such a written digest of his laws, "for a testimony against thee," what place could he then devise as promising to be a suitable and safe place of deposit. There was no ark of a covenant in Rome. Rome had even no librarians or public libraries. The Court of the Pontifex kept the annals of the city, in a very primitive way, on large engraved tablets, most of which perished in the burning of the city—the temples had no proper archives where such a written digest would be safer than elsewhere. If, consequently, Numa had arrived at the conviction that, considering the extreme likelihood of successors to his throne coming after him who would be of quite another mind than his own, it would be most desirable, as a matter of wise state precaution, that a careful transcript of all his laws should be made and that the transcript so taken should be put away in deposit, to be ready for any emergency. If the copies in use were to be lost or

to be falsified, the question then would be where in Rome would he be able to find a safe place of deposit where this contingency might be provided for.

Now his master Moses, foreseeing that the time would come when the Israelite people would be unfaithful, and when the safety of the sacred writings which he wished to secure would be in the greatest peril, chooses the place for their being deposited where the fear of God would be their strongest protection. Whatever may be the wickedness of the people, the last act of sacrilege that they can be supposed capable of committing will be to enter the Holy of holies, into which none but the High Priest enters, and this only once in the year, thence to abstract and destroy the sacred roll which was there laid in deposit "as a testimony against thee." Numa, following his example, would ask himself the question, When I have had this transcript made of all my laws, where can I have it laid up in deposit as "a testimony against thee"—in other words, as a measure of precaution against the day which Numa foresees when his citizens will turn aside from the way he has prescribed to them? Supposing Numa, on calmly considering all the ways in which such a deposit could be made, were to come to the conclusion that the place where religion would best protect the deposit would be in a chamber close adjoining his own tomb, could we possibly do otherwise than applaud the evident wisdom and discernment of his choice. What

profane Roman would ever dare to disturb the grave of the holy and revered legislator and king of the city?

The question that occurs here is, Do we find in the Gentile traditions respecting Numa anything that appears like an historical confirmation, that this alleged act of Numa, in thus depositing a transcript of his laws, was known to the Gentile world, and that they had something like a perception of the true motive which led to its being made and laid up in deposit? Plutarch relates the very circumstance in question—viz., that Numa ordered a transcript of his laws to be made, and to be placed close to his grave, and his remarks upon this act of Numa evidently show that it had struck him with the thought that there must have been in Numa's mind a deep religious conviction of a kind quite akin to what has been described above. The act of Numa elicits from him the remark that the Pythagoreans were influenced by thoughts of the same order as those of Numa, and that they had their own good reasons for distrusting the committal of their precepts to writing and for preferring to entrust them orally to the memory of those whom they thought worthy of receiving so great a trust. Those, therefore, he says, may well be excused who endeavour to prove by so many remembrances that Numa was acquainted with Pythagoras. Evidently the thought uppermost in Plutarch's mind is that Numa had a deep religious motive for what he had ordered to be done, and that in some way not

very clearly perceived by Plutarch, his object was to consult, for the preservation of his laws and of all the ritual and worship of which he had been the founder, from the subsequent danger to which they would be exposed after his death.

I need not here insist how unreasonable it would be, supposing Numa to have acted in the matter of directing the deposit of his books to be made in a chamber adjoining his own tomb, from the desire of copying the example of his master Moses, for us to expect to find in any Gentile historian, anything like the distinct record which we find in the Pentateuch of the original act of Moses, of which that of Numa is supposed to be the imitation, but nevertheless nothing can be more reasonably anticipated, than that in the case of a city so manifestly the object of a special Divine providence, this act of its sovereign and legislator is one much too deeply significative, and much too intimately associated with the fate of the city, not to be brought to transpire through some special disposition of Divine providence in its subsequent history. We shall not, indeed, be able to forecast in any way how Numa's act will transpire, but when it does come to transpire, we may be quite sure that it will give rise to circumstances that will deserve our very closest attention. There is a moral certainty, then, that Numa's Monotheism will come into some stiff collision with the apostacy of the city which Numa has anticipated, and something extremely re-

markable may be expected to ensue. How these anticipations are to be fulfilled we shall now learn from Livy's narrative, which I proceed to quote in the following literal version :—

"In the same year (A.U.C. 571, B.C. 181) as the cultivators of the soil were digging deeper than usual on some land under the Janiculum belonging to Lucius Petillius the scribe, two stone coffins were found about eight feet in length and four in breadth, fastened with small bands of lead. Inscriptions in Greek and Latin letters were found on each of the coffins; the one purporting that Numa Pompilius, son of Pompo, the king of the Romans, was buried within; the other that it contained the books of Numa. The owner of the land, by the advice of his friends, opened them both. In the one, which purported to contain the body of the king, nothing was found except the remains of a body that had crumbled to dust; in the other, two rolls were found covered with cere cloth, each containing seven books, not merely perfectly entire, but even bearing all the appearance as if they had been recently written. Seven were in Latin, treating of the Pontifical Law, and seven in Greek, treating of philosophy in the manner at that time in vogue. The books were first read by the friends who were present at the opening of the coffin, then as they passed into the hands of other readers, the report of their discovery reached the ears of Quintus Petillius, the prætor of the city, a man curious in literature,

who came and carried them away from the house of L. Petillius, with whom he was on terms of intimacy in consequence of having entered his name on the roll of one of the decuriæ during his questorship. After he had finished examining their contents, upon finding that there were many things in them calculated to overthrow the existing religious rites,[1] he said to L. Petillius that it was his intention to throw them into the fire, but before he did so he would allow him the option of an appeal to the law, in case he thought himself to have any such right of property in them by which he would be entitled to recover them into his possession through having recourse to an action at law; and that, moreover, the question at issue might become the subject of a perfectly amicable suit. L. Petillius upon this laid his case before the tribunes, from whom it was further referred to the Senate. The prætor declared that he was ready to take an oath that the books ought not to be either read or preserved. The Senate eventually decided that it sufficed that the prætor should promise to be ready to take the oath, that the books were to be burned at the earliest opportunity in the Comitium, and that a price was to be paid for them in compensation to the owner, to an amount to be fixed by the prætor and the majority of the tribunes. L. Petillius declined to receive any compensation, and the books were publicly burned in the Comitium in the presence of the people."[2]

[1] "Quum animadvertisset pleraque dissolvendarum religionum esse."
[2] Livy. xl. c. 29.

Before we proceed to any comments upon the narrative of Livy we must recur to the remark above made, that the Senate of the year of the city (A.U.C. 571) will be sure to come into an inevitable collision with the memory of the legislator of the city, and to find itself under the necessity of having recourse to an act of the most open and unmistakable rupture with him. The contents of the books discovered are declared to be such, that if they came to be known they would overthrow and dissolve the existing religions of the city. Hence the Senate appears to have no choice but to come to the conclusion that they must be burned; and a private burning is not sufficient to mark their sense of the wickedness of the contents, they must be burned publicly in the "Comitium," and with all the Roman formalities necessary to constitute a public act of the city. The finder of the books is so impressed with the solemnity of the judgment that he will accept no kind of compensation for the destruction of that which is judged in this public manner to be so abominably bad as to require the public manifestation of the just anger of the city against it. This is the sum of Livy's narrative.

Now there are two diametrically opposite and contradictory conclusions, one or other of which must be drawn from this act of the Senate. If the religion of the city has been known to have followed a path of continual improvement from what it was in the time of Numa Pompilius, then the hypothesis that it

was a virtuous indignation of the Senate, who were full of holy wrath at the discovery of the previous barbarism and wickedness of the early religion of the city embodied in the laws and books of Numa, which impelled the conscript fathers to a public manifestation of their love of truth and of their horror of lies and sorcery, by the public burning of the books, will have a very great deal to say for itself.

The only other conclusion is that the city, in this act, did nothing else except anticipate, in a certain sense, the public acts of the law courts of the empire in the third Christian century and specially in the Diocletian persecution, by which the Christians were summoned to give up all their copies of the sacred Scriptures that they might be publicly burned, for the precise identical reason that is assigned by the Senate for the burning the books of Numa in public, viz., that they contained "pleraque dissolvendarum religionum." Between these two conclusions I must observe that there is no middle term possible, we must perforce make our choice between them and abide by either one or the other.

If we were disposed to adopt the first conclusion, we should not only have to treat as null and void the whole body of the evidence I have collected which identifies Numa Pompilius and his legislation with Moses, and which goes to establish a stamp and character in Numa's books that would be just the very thing to account for the "empressement" of the

then idolatrous senate to have them publicly burned, but we should have to treat as equally null and void the unanimous and concurrent testimony of all antiquity, which recognises in Numa the character of the wise and holy legislator of the city. The following are the sensible remarks of the brothers Langhorne, the English translators of Plutarch's Lives. After quoting in a note Varro's account of the discovery and the burning of the books (preserved in St. Augustine's "City of God"), in which Varro says that they were burnt in consequence of the frivolous reasons Numa assigned for his religious institutions, they observe that Numa's motives for the religion he established might be trivial enough, but this was not the reason why his books were suppressed. The real reason was the many new superstitions, equally trivial, which the Romans had introduced, and the worship they now paid to images contrary to Numa's appointment.[1]

[1] M. Gaston Boissier, a remarkably intelligent writer, already quoted, has invented the following singular method for escaping from the difficulty of accounting for the act of the Senate. The books of Numa, according to him, are a counterfeit manufacture, and their supposed accidental discovery a trick played by some person unknown at the time, and never afterwards discovered. It would have been well if M. Boissier had remembered the criticism of one of his countrymen on the recent German school, as to their "singular merit in writing Roman history in a way unknown to the Romans." A writer with less assurance would have thought it worth his while to have attempted, whilst he was about it, to invent at the same time some motive why so laborious a work as that of fabricating the assumed counterfeit should have been undertaken, and to have enlightened his readers on a question on which they might reasonably be supposed to be not altogether with-

A curious result followed from the act of the Senate in ordering the books of Numa to be burnt, which shows how history continually repeats itself. Of course in an act of so decided a character as this, one or other of two parties concerned must be guilty of a great crime. Either Numa's books deserved to be burned, and then Numa is the guilty person, or Numa remains the holy and venerable lawgiver, and then it is the Senate which is guilty of the greatest possible outrage against his sacred memory. There is no avoiding this alternative. If the Senate is justified in its act, then Numa has to be condemned and the Senate has to be justified at Numa's expense; as it is equally true *vice versâ*, that if Numa's character is to stand good, then we must attribute the act of the Senate to their having committed themselves in a manner from which there is no escape to the duty of upholding the existing idolatrous religions of the city. Urgent political reasons (for in Rome politics and religion were one and the same thing) left the Senate no choice but to take the course they adopted, and this course once taken, it entailed the necessity of falsely traducing and libelling the venerable name and memory of Numa. To do this becomes a hard

out some curiosity, viz., what the person who played the trick of bringing about their discovery, after the counterfeit had been made, hoped to gain by his trick. If the affair really was a practical joke, it certainly stands by itself as something unique in Roman history. Even Germany itself has not gone to such a length as this in inventing a piece of Roman history quite unknown to the Romans (La Religion Romaine, vol. i. 53).

necessity, but political reasons demand it, and it must be done. Numa's books must be condemned to be burned by the Romans, for the same reason that Jesus Christ must be condemned to death by the Jews; they bring before the public things which would condemn them if they are not removed out of sight. The Jews could not publicly make it enter into their accusations against Christ that He was better than they were; they made out that He was guilty of blasphemy, and on this charge they voted Him guilty of death. In the same way with the Senate, their only possible justification lay in maintaining the criminality of Numa's books. Because the Senate had become idolatrous in disobedience to Numa's laws, Numa must be proclaimed a necromancer and a dealer in arts of forbidden magic to justify the outrage of the Senate.

Almost precisely the same has taken place in English history in the case of the public burning of the sacred relics of St. Thomas Becket, in the market-place of Canterbury, in pursuance of the sentence of the Court which Henry VIII. empowered to sit in judgment on his title to be considered a saint of the Church and to have his place in the Calendar. The act once done and the sacred relics fairly burned and dispersed, nothing else remained except the standing necessity for justifying the king at the expense of the Saint. Hence to this day all the partizans of the cause of Henry VIII. account it to be their duty to

libel the holy martyr of Canterbury, and not only have they not the least scruple, but they rather take praise to themselves for asserting, in the most unqualified manner, that St. Thomas Becket was nothing else than such an intolerably grasping and ambitious prelate, whose unbridled lust for spiritual tyranny and domination nothing could keep within proper bounds, until at length he made himself so unbearable to his lord and master the king, that he justly came by the forfeit of his life. English history, indeed, I may say, furnishes even a still more striking parallel. Time was in the history of Great Britain when the See of Rome was looked up to as the venerated centre of Christendom, so to speak, its very heart, from the pulsations of which the life-blood flowed healthfully through all the veins, and whatever was imperfect and faulty in the extremities received from the centre the impulse of life that brought about a speedy return to vigour and good estate. But after that fatal act was accomplished in the reign of Henry VIII. which is, politically speaking, quite a parallel to the act of the Roman Senate in burning the books of Numa, viz., the violent rupture with the sacred traditions of the past, precisely the same phenomena appear in both histories. After this open act of the Senate, Numa becomes, from a political necessity, a person who has no better occupation than that of spending his life in prying into the secrets of the demons through the black arts,

notwithstanding that his laws are known to inflict the penalty of death on all who were found guilty of practising these arts. And the Sovereign Pontiff of Rome, hitherto venerated and obeyed in England as the Vicar of Jesus Christ, and the supreme judge and guardian of the deposit of the Christian faith, from a kindred political necessity, becomes after the act of Henry VIII. Antichrist, and his See the Prostitute of Babylon the Mother of all Abominations.

We may well scruple to admit that so great a defender of the Christian cause as St. Augustine lays himself open to a serious ground of reproach, in consequence of his taking all Varro's calumnies against Numa as truths of history, as it may be seen that he does in the Fourth Book of his "City of God." It were undoubtedly a thing to be wished that in this and in certain other important questions touched upon in this great and standard work, St. Augustine had more maturely weighed the value of his words. But we must never lose sight of the truth that St. Augustine was called to break entirely new ground on nearly all the great questions which he has treated at a time when the science of theology was in its infancy, and when it was his special call to become one of its great pillars, for future ages as well as for his own. I think, however, that nothing can be more unfair to St. Augustine, or rather, I should say, more seriously unjust to him, than to take all that he writes under the pressure of actual controversy, and

under the necessity of silencing the mouths of controversialists who were raging with open mouths against the Christians, accusing them of being the guilty causes of the calamities that had fallen on the city, as the calm and deliberate judgment of the theological tribunal which must carefully weigh every grave and deep question proposed for solution in every possible bearing and aspect before venturing to pronounce a definitive sentence. St. Augustine wrote his "City of God" with no intent whatever of this kind, but even with a certain rapidity, as a work of controversy against living adversaries; and I cannot but think that we very frequently fall into the error of attaching to his words a value he never intended them to bear, when we persist in separating them from their context and in interpreting them as judgments having a value of their own independently of the particular cause to which, in simple truth, they exclusively belong.

If, therefore, any adversary should attempt to oppose to me St. Augustine as an authority, because he treats Numa as all his life long addicted to the black arts, as "ludificatus a dæmonibus," and as concentrating all his solicitude about the time of his death on the best mode of concealing his books of magic from becoming an occasion of general scandal, at the same time without giving unnecessary umbrage to the demons who have been his servants all his life long, I shall reply, You are quite mistaken; you have no St. Augustine at all to oppose to me, but merely an in-

advertent echo of all the calumnies of which a political necessity of the city of Rome forced or induced Varro to make himself the mouthpiece. Respect for St. Augustine prevents me from entering into the proofs that would show the almost incredible inadvertence into which so great a controversialist has suffered himself to be betrayed, when without allowing a misgiving to enter into his mind he at once assumes Varro's calumnies of Numa to be truths of history. According to Varro, Numa's whole life is spent upon nothing else than one continued breach of the laws against having dealings in witchcraft and sorcery, with which he himself has endowed his beloved city; and the legislator who, on Varro's own admission, had prohibited all idolatry in his city in so solemn a manner that Rome, on this one point, for a hundred and seventy years, resisted the seductions of the contrary example of all the neighbouring cities and peoples, is all his life long the sport and play of the demons whose delight is in idolatry and in all its concomitant vices and corruptions.[1] Even in calumny there ought to be some show of possibility. Only, that where a political necessity calls for calumny, reason, or even the show

[1] According to the laws of the Twelve Tables, "*qui malum carmen incantassit*" was to be punished by death. The lawyer Ulpian says of the practices of magical art, "Nec hodie primum interdici eis placuit sed vetus hæc prohibitio est Ulpian" (*L. VII. de officio proconsulis, Tit. de mathematicis*, &c.). The jurist, Julius Paulus (Sent. L. v. Tit. 23), says, "Libros magicæ artis apud se neminem habere licet penes quocunque reperti sint, ambustis his publice bonisque ademptis, honestiores in insulam deportantur, humiliores capite puniuntur, nec enim tantum hujus artis professio sed etiam scientia prohibita est."

of reason, can seldom be its measure. So when Varro describes Numa as the play and sport of demons, he only anticipates the calumny of the Jews against Christ, "He cast out devils by Beelzebub, the prince of the devils." Both calumnies are simply on a par, only certainly St. Augustine ought to have shown himself a little more cautious and wary than to have adopted all Varro's falsehoods in so unquestioning a manner, to the total and entire disregard of the entire contrary voice of the whole Gentile tradition.

I think, then, that in this particular of Numa's history, as in the preceding, I may claim to have redeemed my pledge, and that we are in possession of one more new and unexpected confirmation of the character I claim for the founder of the religion and legislation of the city of Rome.

4. *The evidence contained in a tradition recorded by St. Augustine*[1] *of the primitive Roman worship of a divinity called "Summanus."*

St. Augustine preserves a remarkable tradition of the Romans, for which no satisfactory explanation has as yet been found; and though I shall not here assume the right to propose the particular deciphering of this tradition which I am about to offer with any kind of undue positiveness, I cannot repress my own conviction, that all that has preceded affords the key to

[1] Civ. Dei, iv. 23.

the secret that lies concealed in it, in the way about to be explained.

If we are to accept the truth that Monotheism became the established religion of the city of Rome, it follows as a necessary consequence, that the doctrine of the city being under the protection not of one or more small local tutelary deities like the other cities of the Gentile world, but under the one supreme Lord God of heaven, the "Altissimus" of Nabuchodonosor's confession must have become a popular belief of the city, and that this popular belief must necessarily have given birth to a popular name of God. In the Hebrew nation God was popularly known as the "Lord God of their fathers," the "God of Israel," the "Lord who dwelleth between the Cherubim." Occasionally, however, God was popularly spoken of among the Hebrews, precisely in the language of Nabuchodonosor, simply as the Most High, "Altissimus." Now I take it to be the most natural and reasonable theory possible, that the city of Rome should have used the name "Altissimus," Most High, to signify the supreme God under whose care their city was placed, and whose power they publicly confessed; and if this name came in the mouths of the people to assume the form of "Summanus," this again seems to me one of the most natural forms in the way of a phrase of popular parlance that the Latin language might be expected to produce. I can imagine no more natural popular term for the idea of the

"Summum" or "supremum Numen," whose power the city was distinguished for recognising.

With these few preliminary remarks I introduce the passage from St. Augustine: "The ancient Romans worshipped, *more* than Jupiter, a certain Summanus, though who he was I do not know, except that to him they attributed the lightning that fell in the night, while the lightning that appeared by day they held to belong to Jupiter. But after the lofty and handsome temple had been built to Jupiter, the multitude of the city flocked thither in such crowds, in consequence of the magnificence of the structure, that scarce any one can now be found who can remember so much as even to have read of the name 'Summanus,' which has now for some time ceased to be at any time heard."[1]

What cannot fail to strike us here is that the worship of "Summanus" is both the primitive worship of the city, and one of higher rank than that of Jupiter. Supposing "Summanus" then to have been the name of some member of the alleged primitive Polytheistic Pantheon, it is as diametrically opposed as it can possibly be to the conservative Roman spirit, to discard anything belonging to the primitive reli-

[1] "Romani veteres nescio quem Summanum cui nocturna fulgura tribuebant coluerunt magis quam Jovem ad quem diurna fulmina pertinerent, sed postquam Jovi templum insigne ac sublime constructum est, propter ædis dignitatem sic ad eum multitudo confluxit ut vix inveniatur qui Summani nomen quod audiri jam non potest se saltem legisse meminerit" (Civ. Dei. iv. 23).

gious traditions of the city. If "Summanus," however, be the popular form of "Summus," and as a phrase of popular parlance, one that denotes the "Altissimus" of Nabuchodonosor, then what St. Augustine records of the gradual disappearance of his worship from the city and of his name from popular parlance, we must confess, with a certain shame and sorrow, to be the strongest possible proof of his identity with the "Altissimus" of Nabuchodonosor. Then the words of St. Paul, "Sicut non probaverunt Deum habere in notitia," receive only too truly their verification in St. Augustine's words, "Quod audiri jam non potest." This I regret to have to confess perfectly explains to me the reasons why the name of "Summanus" should have ceased to be heard in the city after Numa's laws against idolatry had been trampled under foot; while if "Summanus" had belonged from the first to the supposed orthodox primitive Polytheism of Rome, then his remarkable disappearance remains a striking piece of contradiction in Roman history, for which it will for ever be in vain to attempt any rational explanation whatsoever.

Let us for a moment, and simply for argument's sake, admit the above explanation that "Summanus" is the popular Roman confession of the original belief of the city in the one Supreme God, who is in an especial sense the God of Rome, and who has decreed, by his irreversible decree, that he will give the empire of the world to this city—and there are two

phenomena of history that I shall in this case expect to find realised in connection with his name.

(1.) If the city should come into any very great peril and the citizens should become for good reasons thoroughly alarmed for their safety, I shall then expect to hear of their having recourse to "Summanus" for protection and of their revival of his worship. This, we may remember, was what is especially provided for in the dedication of the Temple of Solomon. "If Thy people Israel shall be put to flight before their enemies, *for they are sure to sin against Thee*, should they come and pray and entreat Thee in this house, do Thou then hear from heaven and forgive the sin of Thy people Israel; and Thou shalt bring them back to the land which Thou gavest to their fathers."[1] If Rome is the pupil of Jerusalem in religion, I shall undoubtedly expect that in some way or other even the Gentile tradition will preserve the memory of some signal act of penitence of the city of Rome to "Summanus." If "Summanus," however, is nothing more than some insignificant oddity of the supposed orthodox Polytheism of the city, who passes out of mind entirely because he is not worth the trouble of keeping up his memory, then I shall expect nothing of the sort.

(2.) If "Summanus" is really the Most High God, who is the Lord Protector of the city, I shall expect the little mention there may be made of his name, after

[1] 3 Kings viii. 33.

the consummation of the city's idolatry, to be accompanied with a certain manifest display of terror and uneasiness, and the speaker, I think, will be forward in showing that he does not know who he is, in order that he may be spared the necessity of entering into any particulars which would only prove to be a cause of embarrassment to every one concerned. If Summanus, again, is nothing but the oddity above mentioned, it would, of course, be purely absurd to expect anything of the sort.

Curiously enough Ovid accidentally preserves the memory of the very act of public penitence to "Summanus" which I have anticipated. The lines occur in the Sixth Book of the Fasti,

> "Reddita, *quisquis is est*, Summano Templa feruntur
> Tum, quum Romanis Pyrrhe timendus eras."[1]

Varro also mentions that the worship of "Summanus" dates from the time of Tatius the Sabine, and that his temple was restored (A.U.C. 473), that is at the very time when the name of Pyrrhus, as a formidable ally of the Tarentines and the Southern Italians had began to be a source of alarm to the Romans.

The expression again of Ovid, "*quisquis is est*," is perfectly unintelligible, supposing "Summanus" to be no more than the ordinary member of the Polytheistic Pantheon, whereas Ovid's "*quisquis is est*" may really be strikingly significative. The beginning of

[1] Fasti vi. 731.

his book of the Metamorphoses, is remarkable for containing a strangely literal versification of the Mosaic account of the Creation, the work of one Supreme God. Yet here Ovid, not daring to approach too nearly to the language of Moses, after having versified as nearly as possible the Mosaic Cosmogony, on coming to the work of God, in setting in order the various parts of the Creation, has recourse to precisely the same kind of expression, to ward off all minute inquiry, as to whom in particular his words may refer. His lines run—

> "Sic ubi dispositum *quisquis fuit ille*, Deorum
> Congeriem secuit, sectam que in memb raredegit."[1]

In both cases, there is as evidently as possible information in the background to be given, but Ovid thinks it more prudent to make himself appear as one, whom it would be either useless or impertinent to put through any interrogatory on the subject.

I have no doubt that to future readers of the classics, numberless similar evidences of the primitive Monotheism of the city of Rome will continually reveal themselves. For my present purpose the above will suffice; and I need not, consequently, put my reader's patience to any further trial, but conclude, as I think myself fairly entitled to do, with the claim that I have sufficiently redeemed the pledge I gave in the beginning of the chapter.

[1] Metam. i. 32.

CHAPTER XI.

The rise of the "Roma Quadrata" of Romulus, to the sovereignty over the World, irreconcilable with a belief in the Divine Government over the World on any other understanding than that of Monotheism having been the primitive Religion of the city.

St. Augustine has the following passage in his "City of God," assigning what at that time of the world appeared to him, writing as he then was doing under the pressure of an existing controversy, the explanation which the Christians ought to be able to give to their adversaries, the heathen Romans, of the palpable fact that God had given the empire of the world to the "Romans." I transcribe the entire passage, both on account of the weight it has acquired from St. Augustine's great name, and from the almost endless manner in which it appears and reappears, as constituting the rule of a supposed Christian judgment upon this great fact of history, that is to stand good for all after times.

"To those to whom God was not going to give eternal life with His holy angels in His heavenly city, to the society of which true piety alone can lead the way (and this true piety is that which does not offer the religious service that the Greeks call λατρεία to

any but the one true God), were God not to grant to such men as these the glory of this most excellent empire, a reward would not have been granted to their praiseworthy arts, that is to their virtues, by which they endeavoured to attain to their eminence of glory. But of all such who appear to do something good that they may receive glory from men, the Lord says, Amen, 'I say to you they have received their reward.' Thus it was that the Romans made no account of their private interests from their greater regard for the commonwealth and the public treasury. They resisted avarice, they freely consulted together for the good of their country. They paid an exemplary obedience to the laws, and resisted lust in private life. By all such arts as these, as by the true way, they made good their advance to honours, to empire and to glory. They were held in honour by almost all nations. They imposed the laws of their empire upon very many nations. To this day, through their literature and their history they are famous in almost all nations. There is no cause then why they should complain of the justice of the true and Most High God." *They have received their reward.*[1]

If such an account as this, of the empire of the world having been given to the Romans, advantageously served the controversial purpose for which St. Augustine made use of it, I must here

[1] Matt. vi. 1; Civ. Dei, v. 15.

remark, let us be very well content with the advantage which the Christian cause may have been able to reap from it at that particular time of the world. I can, however, see nothing but weakness, embarrassment and confusion, as that which is certain to arise from it at the present time, relatively to the needs of the totally altered controversy which the Christian cause has now to sustain. We are no longer at issue with idol-loving Roman citizens clinging to the fast-waning shadows of their former imperial splendour, but with living, relentless and remorseless atheists, and what is even incomparably worse, with the kind of sensual unbelievers who profess a deceptive reverence for the name of God all the while that they deny the existence of any government at all of God over the world of men. With the open and avowed atheist the Christian advocate knows at once how to act and what to say—"Sir, you have made your choice, pass on your way, wait for your time to come and then abide the result of your choice. I cannot lose my time in controversy with such as you. You are at war with the universal voice of all men, the most enlightened equally with the rudest children of nature, go your own way. I do not wish to be otherwise than at peace with all men, and I have no fear of such a man as you becoming the occasion of any great social mischief, for God has given to all men by nature an instinctive dread of an avowed atheist, that they will always avoid him just the

same as they would a rattlesnake." But when another class of men arise, far worse, because they are charged with precisely the same poison but only do not cause a rattle as they move, men who profess a deceptive regard for the name and being of God but treat His intervention in the affairs of men as a fable, parade before others a fallacious belief that He exists, but deny that He has anything to do with the world of men which goes on independently under a rule and government of its own, the case is fundamentally different. Between a man of this kind and the whole family of those throughout the entire world who, on whatever ground or title, say with the Martha of the Gospel, "Yes, Lord, I have believed that Thou art the Christ, the Son of the living God, who hast come into this world,"[1] it is a simple impossibility that there should be any peace or agreement of any kind or sort whatsoever. For the whole of this Christian family believes in the most real and decided act of Divine intervention in this present world that the mind of man can possibly conceive; whereas this man confronts us and tells us to our faces that our belief is a folly, and that everything connected with it, Church, worship, sacrifice, sacraments, hopes for the future, are all illusory deceptions, built upon that which is a simple creation of the imagination. To any one of this class of unbelievers I have to say, "I know perfectly well what you are; however, as it is

[1] John xi. 27.

the pleasure of God to allow His sun to shine on all alike, the just and the unjust, I do not begrudge you your share of the sunshine which God permits, but to share your counsels, or to have anything in common with you beyond what the necessity of our breathing the same air in common may require, to this I can never consent. You have separated yourself from the common Christian belief, and you must abide by your choice."

To this he will reply, "Make yourself quite easy on this score, for as for this act of Divine intervention in this present world, which you profess to be the foundation of the entire creed of what you call the Christian family, it troubles me extremely little, for I will soon show you the absurdity of your belief in it, and for this purpose all I shall have to do is to put before you the words of your great Doctor St. Augustine. I shall only have to prove to you how these words, which your Christian teachers and writers keep quoting and referring to over and over again, so as to make it perfectly plain that they hold among you the rank of an acknowledged manifesto of your doctrine, explode your belief as the most irrational and impossible of all self-contradictory absurdities."

My interlocutor refers to the passage of St. Augustine, above quoted, on which he proceeds to comment as follows:—"It is plainly absurd for you to believe yourself, or to ask any one else to believe, in an act of Divine intervention in this world which takes the

whole world by surprise, suddenly on a particular night, after the world has, on your own showing, gone on for four thousand years without any precedent for anything of the kind. There is some obvious and satisfactory show of reason in such a tenet as that of Epicurus, which represents the Divine nature to be far above all such acts of meddling and intervention as that which you ascribe to it."

> "Divum natura necesse est,
> Immortali ævo summâ cum pace fruatur,
> Semota a nostris curis sejunctaque longe."[1]

There cannot be even so much as the shadow of reason in pretending that Divine intervention began for the first time when the world was four thousand years old. However, I take it for granted you will say to me, "We Christians do not believe anything of the kind, we believe that this particular act of intervention to which you refer is one that follows on in its proper place in a long previous series or connected chain of preparatory acts of intervention, all planned in the most perfect wisdom and carried out into execution in the most orderly and irresistible manner." In this case I shall at once reply to you—Then, so great a power as the Roman empire must, on your showing, be the fruit of this great system of continual Divine intervention, and, consequently, one of its very greatest and most remarkable acts. You

[1] Lucret. i. 57.

can have no escape from the necessity of admitting this. And now I will show, from the words of your great Doctor St. Augustine, the mass of absurdity and self-contradiction there is in the notion that the Roman empire can be any such preparatory act of Divine intervention, as you, on your principles, are obliged to assert that it is.

First then, according to your St. Augustine, the Roman citizens bear two opposite and flatly contradictory characters. In the first of these characters they are so obdurately bad, that notwithstanding that it appears from the language of Solomon (the force of which you are bound to admit), to have been the design connected with the Temple of Jerusalem that it should serve as a centre of knowledge, from which all the other people of the earth should be able to come to resemble the people of Israel,[1] God finds it nevertheless necessary to bar the gates of the society of the heavenly city against them. This is in other words to say, that the light which might have reached them from the Temple in Jerusalem and to a share in which they had a title in the same manner as all the other people of the earth had a title, it being the free grace of the Divine Giver that the light should spread as widely as possible, was in their case to be shut out from them. They were most decidedly not to be admitted within the gates of the heavenly city, and the only reason that can be given

[1] The passage here referred to is 3 Kings viii. 43.

for this is, that their depravity must have disqualified them from being admitted to benefit by the light which the Temple in Jerusalem was intended to communicate to the other nations, that they might become as "Thy People Israel."

The other and the contradictory side of their character is, that they were such extraordinary examples of all the most illustrious public and private virtues, that it was necessary that there should be a special and peculiar act of Divine intervention of which they are to reap the benefit exclusively; and by this, the whole world is to have its neck placed under their feet in order that they may have the particular reward which the Divine justice is obliged to give them.

Now, as if these two singularly contradictory characters in the ancient Romans was not a sufficient solecism in the way in which you set about conciliating the historical phenomenon of the Roman Empire with your theory of the intervention of a Divine government in the affairs of the world, your great Doctor must needs add another which is worse and more incomprehensible still. You are, of course, well aware that your theory of a Divine government of the world implies that its action shall be according to a rule of even justice, which has no respect of persons:—"God," says your inspired Book of Wisdom, "will not consider the person of any one, nor will He regard his greatness, seeing that He hath Himself made the weak and the strong, and that He

has equally the same care for all."[1] Now it may appear suitable enough, merely taking the Roman point of view, that such magnificent characters as some of the Roman public men have shown themselves to be, should be gratified with the honours and glories of having all the nations of the world subjected to their wills and pleasures; but in what way will you justify this even and impartial rule of Divine justice which cares equally for the little as for the great, for being thus publicly seen to take only the Roman side of the question. It is, no doubt, a very fine thing for the Romans to be magnified at the expense of all the other nations of the world, but these nations may say to the Romans what the frogs in the fable are represented as saying to their tormentors, the schoolboys, "What is sport to you is death to us." The giving, therefore, the nations of the world to the Romans may make very fine sport for the Romans, but how can it possibly agree with your alleged even justice of God, who is supposed not to have any respect of persons, that He should care for the Romans and not also care for the poor weak, feeble nations His children, whom you represent Him as handing over to the Romans, as if they were nothing but the merest herd of cattle, to be delivered up without any condition whatsoever, as simple chattels, to the tender mercies of these great Romans?

One would have thought that if the Romans were

[1] Wisd. vi. 8.

entitled to a reward, the sort of reward best suited for them would have been one of the kind which they themselves ask for—

> "Dii probos mores docili juventæ
> Dii senectuti placidæ quietem
> Romulæ genti date remque prolemque
> Et decus omne."[1]

But no! according to your St. Augustine, there must be a special Act of Intervention, of which they alone are to be the favoured object, and this act is to place all the nations of the world under their feet, not out of care for the nations, oh no! they are not to be consulted, but out of regard for the Romans only—to exalt and to magnify the great Romans!

But even this is only a part of the confusion into which your great doctor leads you. This act of intervention by which the nations of the world have their necks placed under the feet of the Romans, comes from the justice of God, which can only be satisfied by giving this one and not any other reward to the great virtues of the Romans. Now, I ask you, and do you answer me my question, Either the Romans acquired these great virtues in independence of God or in dependence upon Him?

If you say in independence of God, I shall then say to you, Why is your God bound, I do not say to reward in any particular way, but even to take any favourable notice at all of those who disown having any dependence upon Him? I might understand your

[1] Carmen Seculare.

saying that He was bound in justice to punish and humble their pride, but when you say that He is bound in justice to give them the empire of the world while they disown Him, then I must laugh at you.

If you say that they acquired their virtues in dutiful dependence upon God, then I shall say to you, How is it, then, that He did not bring such excellent humble and dependent children into communion with the Divine light which He placed in His Temple in Jerusalem, for the express purpose that all the people of the earth should have the opportunity given to them to "become as His people Israel"?

But even this is not the sum of the confusion into which your great spokesman St. Augustine leads you. He tells you that the virtues of the Romans were so great that Divine justice could be satisfied in no other way but by making them masters of the world. And now, pray, what sort of people were these masters of the world? "Such as is the ruler of the city so also are they that dwell in it."[1] The king, and founder of their famous School of Law, according to your spokesman, is a dealer in necromancy and forbidden arts, and the citizens are blind idolaters, like all the rest of the world. Be it so, but then I shall say to you: "On your own principles, O ye disciples of this most learned doctor, of which you are bound to respect and to confess the truth, these dealings with necromancers and these acts of idolatry are solvents of all virtues,

[1] Ecclus. x. 2.

public and private. You cannot, consistently with what you are bound to believe, have a city virtuous that is given up to the degrading and debasing practices of idol worship." The following brings before you what one of your inspired books declares to be the necessary consequence to all populations that are given up to the practices of idolatry: "All things are mingled together, blood, murder, theft, dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good, forgetfulness of God, defiling of souls, changing of nature, disorder in marriage, and the irregularity of adultery and uncleanness; for the worship of abominable idols IS THE CAUSE AND THE BEGINNING AND THE CONSUMMATION OF ALL EVIL."[1] If the Romans are these same blind idolaters which you describe them as being, how, on your principles, did they ever come to be possessed of the virtues which you not only recognise them as possessing, but of which you go so far as to affirm that the only adequate reward for them is that the empire of the world must be given to them? Are you not aware that among the Romans themselves there were certain enlightened men who deplored the countenance given to vices and crimes by the fables which were current respecting the supposed Immortals, whose images filled the temples? And will you venture to risk your cause on the assertion, that such an incessant source of corruption of morals as this

[1] Wisd. xiv. 25.

same idolatrous worship could be the nurse of the virtues to which the empire of the world was due as a debt of justice from the Most High God in the earlier career of the city, and also the parent, later on, of the vices and crimes which began to forbode the dissolution of the empire, and which in the end actually called for its being taken away, as an act of the same Divine retributive justice which had previously given it to the city in the way of a rightly-merited reward? "Does a fountain, then, send forth both sweet and bitter water from one and the same aperture?"[1] Is idolatry first a nurse of the virtues that claim the empire of the world, and immediately after a parent of the vices which require that it should be taken away?

If any one here asks me what I have to say in reply to my supposed interlocutor, I have only to answer, that if I am to be bound by the account which St. Augustine gives of the Romans, and by what he describes to be the act of Divine intervention which gave the Empire of the world to them for the reasons he assigns, I have not a single word of reply that I can give. I have only to repeat what I have already said, that nothing justifies the detaching the argument of any particular writer from the controversy in which it has a place of its own, applicable to its own time, and the circumstances of that time, in order to exalt it into a judgment which is to be made the rule and form of Christian thought for all

[1] James iii. 11.

after ages, when times and circumstances may have completely changed, and when the argument on the side of Christian faith has become in consequence indispensably obliged to take account of the changes which time, the course of events, and the increase of knowledge have thus introduced into the questions at issue.

The sole effect that the reasoning of my supposed interlocutor has upon me, is to cause me to agree perfectly with him that the Christian argument is simply untenable on St. Augustine's theory. He will, no doubt, draw the conclusion that then the Christian argument must be given up; but I shall draw the contrary conclusion that we must give up, not the Christian argument but St. Augustine's theory; and that it becomes a necessity of the Christian cause at the present time of the world, to substitute for the explanation which St. Augustine gives of the empire of the world being given to the Romans, another and an amended account of this great and signal act of the Divine intervention.

Nothing, indeed, can be less satisfactory than St. Augustine's account of the virtues displayed by the Roman citizens. We have, however, before our eyes, as we must always remember, a singularly important fact, which was not before the eyes of St. Augustine. This is the birth into the world of the civilised Christian nations of Europe, who have since carried and reproduced their civilisation upon a new continent, the existence of which was unknown in

St. Augustine's time. The laws, literature, and the mind of ancient Rome form the groundwork of the whole of this new civilisation. The city to which the empire of the world was given comes in a certain sense to life again, in all these nations and people, and side by side with the heroic examples of the servants of God of the Hebrew nation, the Christian youth of both sexes invariably have proposed to their study the examples of virtue of the great and illustrious Roman citizens. This is held, in virtue of an universal tacit agreement of all the Christian nations to this effect, to constitute an indispensable discipline of mind for the youth of all classes who aspire to anything more than the most elementary form of education. So true is this, that an accomplished writer only gives expression to the general appreciation of these virtues when he says, "The moral sentiments and the moral force which lie at the back of all political life, and are absolutely indispensable to its vigour, are in a great measure *Roman*." "It is in the history of Rome rather than in the Bible, that we find our models and precepts of political duty, and especially the duty of Patriotism."[1] Such sentiments as these, echoed as they are by all the Christian nations, constitute in practice a species of canonization of these virtues of the Roman citizens. For if we are to believe in a Divine providence ruling over the world, we must come to the conclusion that what is

[1] Essays and Reviews, "The Education of the World," F. Temple.

so universal, and so unanimously characteristic of all nations of Christian people, can proceed only from a common Divine impulse, which incites them to seek their common good in this particular way. A certain writer of the present century, indeed, has publicly declared himself to be scandalized at the undue extent to which the virtues and the examples of the great Roman citizens are proposed as models for imitation; but then the practice of doing this dates from far too remote an antiquity in the Christian nations to be in the least affected by any such individual declaration. "Securus judicat orbis terrarum," says St. Augustine, and the voice of the Christian nations has given its verdict in favour of the principle of placing the virtues of the Roman citizens before the Christian generations as they come and go, as approved models for study and imitation in a way far too decided and too universal ever to leave the smallest door open to its being revised. Six hundred years have now passed since the Poet Dante gave expression to the following judgment on the virtues of the Roman citizens:—"Next if we consider the adolescence of the city, and the manner in which it was emancipated from its tutorship under kings by Brutus the first consul up to Cæsar, its first supreme chief, we shall find that it was raised to its pre-eminence not by mere human citizens, but by men of God, unto whom not a mere human love, but a love that came from God, was breathed into them that

they might love their city. And this neither could nor ought to have been, except for an end specially intended by God in the heavenly pouring out of His gift. And who shall venture to say that Fabricius was without a holy inspiration, to enable him to refuse an untold amount of gold, through the resolve not to betray his country." (Here follows a list of the great Roman names, Curius, Torquatus, Brutus, Regulus and others.)

"Unquestionably," continues Dante, "it ought to be manifest when we remember what the lives of these men were, not to mention many others more than ordinary men, that so many holy and marvellous operations could never have existed without a certain measure of the light of Divine goodness, supervening over their naturally noble qualities."[1] The living practice of six hundred centuries has confirmed Dante's judgment. The virtues of these Roman citizens remain up to the present hour, the adopted models which all the Christian nations place before their youth, and which the mature age of statesmen, senators, and public men of every rank and position, delight to study to the end of their lives.

It is a self-evident truth that such an universal consensus in this respect affords an irrefragable proof that the root of these virtues is one and the same with the Christian virtues, namely, the inspiration of God the Holy Ghost, who, whatever a particular

[1] Dante, Il Convito, c. v., trattato 4.

school of theologians may be pleased to say to the contrary, did not deny His gifts to the Gentile world. St. Augustine may be quoted against this, I am quite aware of the fact, but St. Augustine's authority and that of all those who re-echo his tenets, must give way before an infinitely higher authority, that of the inspired treatise of the Scripture, the Book of Wisdom. This is the more remarkable as an authority, because it is the last of the inspired books (the two books of the Machabees are mainly records of history) that contains what may be called the inspired philosophy of the history of the world before Christ. Indeed, in this respect, the book stands by itself, and for the solution of such questions as the one before us, its value is absolutely inappreciable. It is the golden bridge, so to speak, by which the Hebrews and the Greeks interchange their respective light with each other, and from it we derive our only clear and precise revelation that the whole of the Gentile world was under the vigilant government of the one supreme Creator of His world, who never ceased to care for it equally with its chosen nation, though its vices and sins and the absence of any special covenant with it raised the temporary barrier which prevented, in its case, for a time the same order of treatment and direct intervention that the chosen nation received, which was reserved until the fulness of time came for the common Redeemer of all men to enter into the world.

According to this inspired book, then, St. Augustine's "Massa Perditionis" is (and thanks be given to God for the riches of His love and mercy herein displayed) a thing totally unknown to the true government of God. God, as He reveals Himself to us in His own words, "has not made death, and does not rejoice in the perdition of the living. For He has created all things that they might have being," He hath made the "nations of the earth curable, and there is not in them any spell to bring them to extermination, nor is there any sovereignty of the powers of darkness over the earth. For justice is everlasting and immortal." [1]

The gift of Divine wisdom is not in any way restricted to the one privileged nation. "Divine wisdom is an infinite treasure for all men, and all who make a good use of it become partakers of the friendship of God, being commended for the gift of discipline." [2] The fruits of the Divine wisdom are not confined to the little area of Judea, "for the multitude of the wise men is the health of the whole world." [3] And the source of this wisdom is one that is both inexhaustible and approachable by all the people of the entire earth, "For who could have known Thy mind except Thou hadst given wisdom, and hadst sent Thy Holy Spirit from on high: and thus the paths of those who are upon the earth have come

[1] Wisd. i. 13. [2] Ibid. vii. 14. [3] Ibid. vi. 26.

to be corrected, and men have learned the things that are pleasing to Thee?" [1]

Space forbids further citations from this book of the Scriptures, but quite enough has been cited to justify Dante in his attributing to the virtues of the Roman citizens the character of fruits of the Divine wisdom flowing from the mission of the Holy Spirit from on high, through which "men have learned the things pleasing to God." On this understanding we can perfectly comprehend the justice and the reason of the Christian practice of proposing for study and imitation the virtues of the Roman citizens, in companionship with the examples derived from the Hebrew and Christian histories. There is for all times one and but one and the self-same source of all true human virtue, in the creatures that are made in the image and likeness of God, the wisdom that flows from the mission of the Holy Spirit of God from on high.

The Christian people, I think it may be easily perceived, have every reason to be grateful for the argument which enables them to place the virtues of the Roman citizens in the above ennobling light, rather than to find themselves forced to acquiesce in the degrading and disparaging estimate formed of them by St. Augustine as "*such arts as these.*" Every man's natural sense of right and wrong proclaims them to be very much more than "arts." They are the self-same solid religious virtues, which the Chris-

[1] Version of the Septuagint text, ix. 17.

tian people have to be taught to practise through the fear of God. Indeed, with all their knowledge of God and with the aid also of His Divine sacraments, urged on further by their sense of His actual presence among them, what is more common than to see Christian populations fall very greatly below the standard of the religious Romans of the early times of the Republic in their practice of these virtues? The Romans, says, St. Augustine, "resisted avarice," and St. Paul says, "Avarice is the root of all evil. But do thou, O man of God! flee these things."[1] St. Augustine also says, "that they resisted lust"—that is to say, they anticipated St. Paul's exhortation, "flee fornication."[2] Here is obviously very much more than an "art." Solomon, in the Book of Wisdom, says, "And as I knew that I could not otherwise be continent except God should give me the gift of continence, and that here was the point of wisdom, to know to whom it belonged to give this gift, I went to the Lord and made my prayer to Him."[3]

If there were no way open to the citizens of Rome to obtain a share in the gifts of Divine Wisdom, which the inspired writer above quoted declares to be an "infinite treasure for all men, of which those who make use can become partakers of the friendship of God," who can fail to see the terrible nature of the humiliation which St. Augustine himself would be inflicting upon the Christians, when he calls upon them

[1] 1 Tim. vi. 10. [2] 1 Cor. vi. 18. [3] Wisd. vii. 21.

not to be afraid to practise virtues as Christians for the sake of obtaining the society of the angels, which Roman citizens practised for upholding the glory of the Romans?[1] Even if we estimate the measure of the knowledge of God, which it was possible for a city of the Gentile world, such as Rome, to acquire from participation in the light enjoyed by the Hebrews at the very highest; and supposing that we take the most favourable view that it is in any way possible to take, as to Esau's blessing, "the dew from heaven above," resting upon the city of Rome; even then, it will be quite sufficient humiliation for the Christian people, the "chosen race, the royal priesthood, the holy nation,"[2] those whom "Christ has made kings and priests to God His Father,"[3] to have a formal call made upon them not to fall short of the standard of virtue and religion, as the same could be practised in a city in the heart of the Gentile world.

But to have St. Augustine seriously calling upon them to show that, with all the inexhaustible riches and treasures of the Divine gifts purchased for them by the ascension of the Son of God into heaven, they do not fall too far short of equalling "such arts as these;" this, to say the least, has an extremely regretable look, as if there were much more in it of disguised mockery and sarcasm than of sober and earnest exhortation. Nothing, of course, could be

[1] "Id faciendo pro obtinenda societate Angelorum cum pene tale aliquid illi fecerint pro conservanda gloriâ Romanorum" (Civ. Dei, v. 18).

[2] 1 Pet. ii. 9.

[3] Rev. i. 6.

further from St. Augustine's mind, but then wrong premises, even in the hands of doctors of the Church, produce their regretable but inevitable results.

I may say, then, on approaching the conclusion of my undertaking, that my task has been, strictly speaking, one of investigation and of the arranging and production of evidence, with a view to recover the knowledge of an all-important fact of history from the long reign of obscurity under which it has lain. It will be natural, then, that my readers should now meet me with the question, What kind of an account have you to give of the almost universal prevalence of the belief throughout the world, that the beginning of the city of Rome was equally idolatrous as the times of the pagan emperors confessedly were? I do not think there can be much difficulty in answering the question. During the whole of the reign of the heathen emperors, it was a crime of high treason even to dispute the reigning belief of the city, much more, therefore, to assert point blank that its religion had once been something different from what it then was. All the literature of the empire assumed that it had always been the same, and when the whole world is once fairly set into a particular groove, it goes on in this groove. All the world of letters knows perfectly well that the current date A.D. 1 is not, and cannot be, the true year of the birth of Christ, because the King Herod who, by his murderous intent, caused the flight of the Holy Family

into Egypt, died at least three years before the year A.D. 1, and the date of his death is determined beyond the power of raising any controversy by the eclipse of the moon which preceded it by one month. Nevertheless, all the civilised world acquiesces in the practice of using the era A.D. 1, as if it were the real year of the birth of Christ. The whole world has got into a groove, and no one has sufficient power to disestablish the existing practice. In the same manner the custom exists of speaking of the earlier years of Rome as idolatrous. The old heathen empire which at the time represented the whole world, first established the custom, and it has gone on since by the mere force of that which is the *vis inertiæ* of an established and inveterate world-wide habit. The whole classic literature, on its outward surface, assumes the truth of that which the world's inveterate habit repeats and no doubt will continue to repeat. The conclusion to the contrary is that which has to be laboriously gained from minute and painstaking investigation, and from long and well-matured pondering and deliberating upon the counsels of God, as these transpire and manifest themselves in the general Divine government of the world. Under these circumstances, there can be but slender room for wonder how it comes to pass that so great a truth should have received so little open recognition, and that it should have been known to the few learned and the select number of the men of research in their private chambers

without having forced its way to become a truth of the schools, the market-place, the forum, and the halls of public assembly and debate.

The Romans in the time of the Cæsars, when they had fallen into their reprobate sense, knew perfectly well that the knowledge of the early Monotheism of their city would be their strongest possible condemnation. Hence, as they did not approve for the time being to retain God in their knowledge, neither as a necessary consequence could they tolerate the thought that it should be known that there ever had been a time when the city had God in its knowledge. "Roma semper eadem" was the indispensable rule for the mistress of the world, and when Rome, as a matter of fact, had changed by her temporary apostacy to idolatry, so long as the dynasty interested in the maintenance of her apostacy was in power, the identity of Rome, with herself, had to be upheld by the denial and by the suppression of the knowledge of that which she believed and worshipped in the beginning. The Rome of the Cæsars was compelled to assert her claim to be "semper eadem" by a palpable falsehood, accompanied with the suppression of the truth. The glory of Christian Rome is to assert her claim to be "semper eadem" by the recovery of the long-forgotten truth, and the explosion of the old standing falsehood.

We are not, however, to wonder if the voice of the

whole of fallen human nature in the world of men shows that it is inclined to vote with the utmost unanimity for a Rome reputed to have been idolatrous from its earliest beginning. For what can the mind of man conceive that is able to provide so magnificent and so resplendent an investiture for the vices and the sins of men as a Rome idolatrous from the first dawn of her career? Then, indeed, vice and sin ceases to be any longer identified in the way of necessary consequence with the misery and degradation of human society, and human life estranged from God becomes able to raise its head and to challenge a comparison with the fear of God and the keeping of His commandments. Talk of sin and idolatry being the ruin of the world, the enlightened unbeliever can then say, "Away with such contemptible superstitious foolery, such puny drivelling of the nursery! Look at Rome, on your own admission—mind that, you devotees of priestcraft—idolatrous from the beginning, and nevertheless the pacifier of the nations of the world, the fountain of law and jurisprudence for all people, the nurse of arts and civilization, the parent of a literature that can never die, the school of the jurists, the statesmen, and the senators of the world; whose armies were the very model of subordination, discipline, and valour; the citizenship of whose city was an object of ambition for all the people of the earth. Away, then, with all the degrading and soul-enslaving terrors of priest-ridden devotees. Roman

civilization and the grandeur of the Roman imperial name gives them the lie, and shows to what the world can attain when it is free from the trammels of designing sacerdotalism, and all the nefarious usurpations of unscrupulous priestcraft, to which it must never again be suffered to return."

Granted a Rome idolatrous from the beginning, and then I must say, let the advocates on the Christian side take their own counsel as to what they can reply to the above derisive taunts of their adversaries, who mock them for their vain desire to prolong their reign, founded on the "confinement of the intellect and the enslavement of the soul."

Let my conclusion then, which takes away from these adversaries the whole of the ground necessary for the construction of their taunt, be disputed as much as it can be. If there be truth in it, "truth is great and prevails."

"Merses profundo, pulchrior evenit."

The more truth is made the subject of controversy, the more truth always ends in being brought to light. But if no one is found to dare to dispute my conclusion with me, then the same testimony will be given to its truth which was given to the Apology of Tertullian, namely, the conscience-stricken silence of a world which betrays by its silence that it has nothing to say for itself, and that its only craven thought is how it can escape from the necessity of being confronted with the truth.

POSTSCRIPT.

The bearing of the foregoing argument on the world-wide question of the future of the City of Rome.

I AM perfectly well aware that my task in the foregoing investigation has, in no sense, gone beyond the subordinate labour of collecting and arranging the evidence on which a great truth of history is sought to be recovered from the long reign of obscurity under which it has lain for centuries. I cannot, consequently, be entitled to claim the general verdict in favour of my conclusion with any greater degree of positiveness than is, in nearly every cause, conceded to the advocate who is even expected both to believe and to give expression to his belief that he has fully succeeded in proving his case. Nevertheless, I very much doubt in the present instance if I should be justified in availing myself of such a permission, however commonly and freely it may be conceded. I think every one will agree with me that proper respect for the real far-stretching magnitude of the subject I have treated requires me to

forbear laying claim to the having achieved anything more than, so to speak, to have fairly broken ground with the inquiry. The really competent and permanent verdict can hardly be reasonably looked for until others besides myself have thrown the light of their labours and research upon the question at issue. Nor do I think that any one nation by itself alone can properly lay claim to more than its own share in determining an inquiry, in the final adjudication upon which all the nations and peoples of the whole world have an equal and a common interest at stake.

However, before I take leave for the present of my task of arranging and preparing evidence, I may be permitted, with a view to put in a well-founded claim to an increase of study and attention to my subject, to point out the bearing which my conclusion, whenever it comes to be fairly established, cannot fail to have upon the one supreme and paramount question which now stands before all the nations of the world awaiting their choice. I refer to the choice in which it has to be determined what the future of the city of Rome is to be.

There are those who will loudly say that the Italian nation has now begun to look forward to a mighty career of national dignity and glory, to the holding up its head among the nations of the world, and to the consequent renewal of the ancient glories of Rome; not, indeed, under the form of an imperial sway, pacifying the disquiet tribes and kindreds of the earth

(the need for this has long ceased to exist), but as a model national capital, exerting all the beneficial prestige of her ancient grandeur and dignity to let the light of her example shine before all her sister capital cities, and thus to inaugurate, in alliance with them, a new and glorious era of progress and enlightenment, the glories of which will far transcend anything that the nations of the world have ever yet beheld. In this case, of course, the Christianity of Rome will have to be left to shift for itself; but then this is nothing but a matter of extremely minor importance. Christianity is a thing that has had its day. Even those who still adhere to it are visibly observed to be fast yielding to the genial influences of the general spread of enlightenment; and whereas time was when the adherents of the Christian cause used to think that education could only be conducted in the presence of the crucifix and other similar emblems of their waning superstition, now the great body, even of bishops and priests, are seen to have advanced far beyond such antiquated littlenesses of a former day, and there is every hope that even they will very soon join in and become completely one with the general current that has set in towards enlightenment and progress.

In view, then, of the general choice coming to incline to this particular solution of the problem as regards Rome, namely, that it is to become the national capital city of Italy, it will be extremely conducive,

the antichristian side will argue, to the success of this particular issue of the choice, that Rome should persevere in retaining its character for having been under a religion of idolatry coeval with its birth as a city. For then, in this case, its Christianity plainly appears as simply an episode in its history, and nothing more. The present crisis may consequently become the auspicious turning-point of its destiny, whereby Rome will once more justify her long-standing character of "*Semper eadem,*" by reverting, if not precisely to the positive restoration of the Temple of Capitoline Jupiter on the Capitol, at least to a state of society reasonably analogous to that which grew up under the shadow of his sceptre and thunderbolt.

But quite otherwise will be the case if the choice of the Christian nations is to take the contrary direction, and to raise a unanimous cry that the city which is their centre of Christian unity is not to be sacrilegiously perverted to the purposes of a mere national government whose existence is only of yesterday. If it is to be the cry of the Christian nations that Rome must remain what it has hitherto been to them, their holy city and the supreme seat of the sacred government of the one Christian faith, then "*Roma semper eadem,*" according to the conclusion at which the present investigation has arrived, will have diametrically the opposite value which was seen to be claimed for it in the preceding case. Under this con-

clusion Rome's temporary apostasy to the surrounding idolatry of the nations is seen to have been the episode in her history, while her Christianity under St. Peter and St. Peter's successors is seen to be her recovery by the fruit of a special Divine intervention, with new and greater gifts to the service of the same one Lord God of heaven and earth, whose chosen and appointed servant she was from the first day of her foundation on the Palatine Hill as the Roma Quadrata of Romulus, when she was then the first grain of the mustard-seed that was destined to grow to become a tree overshadowing the whole earth.

In the days of the prophet Elias, the people of the ten tribes of Israel were invited to a great and solemn act of choice. "If Baal be God, then follow him; but if the Lord be God, then follow Him; and the God that answereth by fire, let him be God: and all the people answered, 'An excellent proposal.'"[1]

Those who will clamour for the antichristian choice will be able to say on the one hand,—if the proposed future destiny of Rome as the capital of the Italian nation is that which is conformable to the reasonable order of things, and if Rome is to be *always the same*, and if it is according to right reason that Rome, having always been from the beginning an idolatrous city, should now revert to her evidently appropriate destiny as representing under the Italian nationality the nearest practicable approach to

[1] 3 Kings xviii. 24.

the reign of her former idolatry, then let this obviously reasonable order of things be accomplished in Rome by her receiving a universal welcome as the capital of the new Italian kingdom.

On the other hand, the partizans of the Christian choice will be able to reply to them,—if the city of Rome was from the beginning the chosen servant of God; if she was taught the knowledge of the One true and Most High God by deriving light from the chosen Hebrew nation, the witness of God in the world, according to the purpose of God, who intended the Divine light He gave to this nation to spread to the other nations; if she was carried by the irresistible hand of God to acquire the sovereignty over all the nations of the earth, not for the purposes of her own vanity and aggrandisement, but for the accomplishment of His designs; if for a time she became the victim of the deceptions of the demons, but always inwardly struggled against the growth and extension of these deceptions; and lastly, if she was perfectly recovered from them by the mission of St. Peter and his associates, and underwent a complete purgation from her defilements by the blood of the innumerable holy martyrs which was shed in her to the end that she might fulfil her mission to be the seat of an eternal Divine power, ruling the nations by the doctrines of the Cross of Christ,—then let all the nations of the earth have no fear to make their voice heard that the will of God is to be obeyed, and that this city of Rome is

to remain "*Semper eadem*," the servant not of a nation whose existence is of yesterday, but the servant of the One true and Most High God, who claimed Rome as His own when she was but the "Roma Quadrata" of the Palatine Hill, and gave to her the empire of the nations, that she might be the instrument of fulfilling His Divine counsels with respect to them.

Let the Italian nation consider that if they attempt to take the city on which the Lord of heaven and earth has set the sign and seal of His choice, away from the ends and purposes for which He has chosen and appointed this city, they will have One for their adversary and for the avenger of their sin and their crime who has shown them this plain proof what His power over the earth is, by giving to the little fort of the Palatine and its population of broken-down refugees the empire of the whole world, and who can in due time proceed to show His power, if such be His will, in making such a signal example of the Italian nation, that will suffice once for all to teach all the other nations the truth of His word: "*All power is given to Me in heaven and on earth.*"[1]

[1] Matt. xxviii. 18.

FINIS.

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BEING

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